the Chaplain

The Christian Hope

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The Christian Consummation: A Conversation *by Albert T. Mollegen, Paul Tillich, and Nels F. S. Ferre*

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Faith and Immortality, *by Harry Emerson Fosdick*

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Sacrifice and Sacrament, *by Robert S. Paul*

APRIL 1956

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THE SOUNDING BOARD

Bouquets to you and your staff for the October issue of THE CHAPLAIN!

The articles and interviews at a high level commensurate with the increased theological and intellectual respect enjoyed by the Chaplaincy. I am sending a copy of this issue (I fortunately received two—one forwarded from a former address) to a nephew in training for the ministry of the Church. This should inform him of the kind of thinking expected of today's chaplain as well as parish clergy.

May Almighty God continue to bless you in this work!

—CHAPLAIN (Maj.) JAMES R. WOODRUFF, USAF

It is gratifying to note that Ferré [in "Where Do We Go from Here in Theology?" THE CHAPLAIN, October, 1955] acknowledges fundamentalism as a continuation of classical Christianity. . . . As Biblical, this classical Christianity obviously antedates modern scholarship. But does Dr. Ferré tell the truth when he says that fundamentalism ignores modern scholarship? . . .

The leaders of Biblical religion are not ignorant of these critical views. They know them quite well, and they know that they are false. . . .

In the next place one must ask on what basis, or by what bias, Ferré asserts that the Bible does not present a God who is great enough? Is not Jehovah presented as Almighty? . . . Or is Jehovah not good enough? . . . Surely it is patently false to assert that the righteousness of God fails to equal or to go beyond the moral sensitivity of dedicated people.

—From "Biased or Objective?" by GORDON H. CLARK, in *The Southern Presbyterian Journal*, January 4, 1956

I should like to add a word of appreciation for the very wonderful issue of THE CHAPLAIN published in December, which gave a very unusual selection of sermons. I read them all through yesterday, and they contained many helpful outlines and points of inspiration. You are to be congratulated on the fine work.

—CHAPLAIN (Lt. Col.) WILLIAM E. AUSTILL, USA

The December CHAPLAIN represents a very high standard of preaching. I think I liked best of all the sermon on "The Great Doors."

—W. RUSSELL BOWIE, Professor of Homiletics, Protestant Episcopal Theological Seminary in Virginia

The special issue of THE CHAPLAIN is a magnificent performance. It is going into my permanent files. You have rendered us all a service by giving us this striking illustration of the work our chaplains are doing.

—RUSSELL HENRY STAFFORD, President, The Hartford Seminary Foundation

If you can send as many as 25 copies of the December CHAPLAIN, I shall want to give them to each of the members of my class on "Church Work with Young People."

—LEE J. GABLE, Professor of Christian Education, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa.

The Christian Consummation

by

ALBERT T. MOLLEGEN

PAUL TILLICH

NELS F. S. FERRE

THIS article initiates a three-cornered conversation in which it is sought to interpret to the 20th century the Christian hope. This must be done, of course, in the light of the history of Christian doctrine and thought and under the critical outlook of the modern period, but it also must be done primarily under the control of the New Testament.

The New Testament Doctrine

The Consummation in the New Testament is pictured with some variations; but despite the differences in language, symbols, and emphases, a common hope characterizes all the New Testament books. This common expectation can be described for our purposes as follows:

1. Everywhere in the New Testament the Consummation is a *cosmic* consummation. It is the redemption of all things, the regeneration of the universe, the total sway of the God and Father of the Lord Jesus Christ. St. Paul is representative here and, except for the book of Revelation, gives the fullest picture. The whole creation (the subhuman orders as well as the human) groans now as if in the pains of childbirth waiting eagerly for fulfillment.[1] Christians have a similar suffering, since they are still a part of the old world and still have their corruptible bodies of sin, even though they are possessed by the Holy Spirit and shall have new and appropriate spiritual bodies.[2] But these sufferings of the creation and of us "who have the first fruits of the Spirit" will issue in a common and simultaneous consummation of all things, the new age, the age of ages, the new heaven and the new earth.[3]

2. Only Jesus Christ has entered into this Consummation fully. As the Son of God, he has always been in the Consummation; as man he maintained his place in it through birth, historical career, crucifixion and resurrection. As St. John says, the Son came from above,[4] into the cosmos,[5] taking unto himself our human nature [6] and lifting it up through the cross to the bosom of the Father.[7]

3. Christians have this Consummation here and now but only in a first installment. The Spirit who

[1] Rom. 8:19, 22.

[2] Rom. 8:23; 8:10; 7:24. I Cor. 15:53-57; II Cor. 4:16-18; 5:1-5; Phil. 3:20-21.

[3] Rom. 8:21; Rev. 21:1.

[4] John 3:31-32; 6:38.

[5] John 3:17.

[6] John 1:14.

[7] John 17:5 is a prayer answered by the Resurrection. John 20; 1:18.

possesses them is the first installment (*arrhabōn,* earnest, guarantee) of the new creation to come.[8] We are risen with Christ, hid with Christ in God,[9] beyond the last judgment in respect to salvation though not in respect to our works.[10] Yet our resurrection is yet to come, our likeness to Christ to be completed both inwardly and outwardly.[11]

4. Christ has gone where we are to go and will return to take us there.[12] Christ is the first fruits from the dead; we are the full harvest. "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ." [13] At the second advent of Christ, living Christians shall be transfigured, clothed upon by the new body which is appropriate to life in the Consummation.[14] Dead Christians shall rise with their new bodies.[15] "The resurection of the body" in the New Testament and the Apostles' Creed includes both these modes of entering the everlasting age, being "changed" for the living and being "raised imperishable" for the dead. Both modes are present in Christ's death and resurrection; for he was dead, and descended into the place of the dead, yet his body did not know corruption in the grave and was changed leaving no decayable residue.[16]

5. Between death and resurrection for all Christians except the last generation, there is an interim when they are "naked"—that is, without a body.[17] But this does not mean separation from conscious enjoyment of fellowship with Christ.[18] Neither life nor death nor any angelic power nor

[8] II Cor. 1:22; 5:5; Eph. 1:13-14.
[9] Col. 3:1-4 (the Easter Epistle).
[10] I Cor. 3:10-15; II Cor. 5:10; Rom. 14:10.
[11] I John 3:2-3; Rom. 8:11-17.
[12] John 14:3.
[13] I Cor. 15:22-23.
[14] I Cor. 15:51, 53.
[15] I Cor. 15:52; 15:42-50.
[16] Acts 2:27, 31, interpreting Ps. 16:10. Cf. Acts 13:34-37.
[17] II Cor. 5:2-4.
[18] Phil. 1:21-23.

any other creature can do that.[19]

Church Doctrine

This New Testament picture has been reproduced in detail because it is usually looked at through some particular denominational interpretation or through some school of theology's interpretation. In the New Testament the Consummation is expected in the immediate future, so that its failure to appear drove the church to reinterpretation. All "orthodox" interpretations keep its basic pattern whether they are "Catholic" or "Protestant." But the coming of the End is indefinitely postponed, and the age of the world and the church's work in it is indefinitely prolonged. St. Augustine, interpreting the book of Revelation, identified its millennium with the church begun with Christ's first coming.[20] Thus the End was over 500 years in the future, and the mystical and vertical relationship to God was emphasized in keeping with Augustine's former Neoplatonism. While the mystical emphasis recrudesces in the life of Christendom in oscillation with the temporal future hope, the prolongation of the age of the church and the indefinite dating of the End remains constant in both Catholic and Protestant doctrinal statements. Some sects seek to recapture the hope of an imminent End as in the New Testament church.

The intermediate period between the death of a Christian and the resurrection at the second coming of Christ becomes a time for purgatorial and paradisiacal experience in Catholic doctrine. The Protestant destruction of merit theology by justification-by-faith theology logically ushered all faithful Christians into paradise immediately upon death. As the Westminster Confession says:

> The souls of the righteous, being made perfect in holiness, are received unto the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies.[21]

The Modern Period

The last several centuries have subjected these reinterpretations to critical examination in many ways. The whole climate of modernity has focused in historical criticism of the Bible and of church history and doctrine. The impact of the age has driven reinterpretations into self-consciousness, whereas before they were more or less naïve. The result is that the question has been raised once and for all about the literalness with which the biblical outlook and classical reinterpretations can be received. Bultman has posed the question in its most radical form by seeking a com-

[19] Rom. 8:38-39.

[20] *The City of God*, Book 20, chaps. 6-13.

[21] See chaps. 32-33.

plete demythologizing of biblical religion. Everyone in the modern period must answer the question about literalness, implicitly or explicitly, whether he is a Fundamentalist or a Modernist or something in between.

In the reinterpretation which follows two presuppositions are used. The first one is held in common with Tillich. It is that divine revelation does not give us any knowledge which can be found out otherwise and that no way of knowing other than by revelation and reception will give us what comes from revelation. Revelation does not give us philosophical categories or empirical scientific knowledge, although it may radically transform the meaning of this knowledge. This means that the second advent of Christ and all the associated aspects which constitute the picture of the End cannot be taken as revealed knowledge. This is what Tillich means when he answers Ferré by saying:

> Mr. Ferré is afraid . . . that it [Tillich's attitude] implies the negation of personal immortality, . . . that it denies a realistic eschatology. He is right . . . if immortality is understood as the continuation of temporal existence after death, . . . if a dramatic End-catastrophe sometime in the future is affirmed. All this is supranaturalism against which my theology stands.[22]

But Ferré and the rest of us must ask Tillich what the symbols "personal immortality" and "dramatic End-catastrophe" mean in a nonliteral sense and if they are replaceable by more adequate symbols.

It is here that I may be in disagreement with Tillich although I am not sure and that I may be in agreement with Ferré although I am not sure. For my second principle of reinterpretation is that biblical mythology may be deliteralized and remythologized but it cannot be demythologized. "Personal immortality" and "the soul in paradise" have no meaning for me at all if they are stripped of everything that connotes "the continuation of temporal existence." In order to seek clarity, two things must be said about this position. It does not simply affirm "the continuation of temporal existence." It does believe that something more like than unlike "the continuation of temporal existence" is the truth. We can say, using a phrase from Plato, that we can only speak about the Consummation and the intermediate life in "likely myths." It matters very much what myths we tell and what symbols we use, of course; but the receiving of the revelation must always be expressed in myths and symbols.

The New Testament picture of the Consummation is a mighty affirmation that no creaturely power can separate us from the love and conquering power of God

[22] *The Theology of Paul Tillich*, ed. Kegley and Bretall, p. 341.

in Christ Jesus. It expresses this in a way that does not deny the psychosomatic character of man, his sociality, his historicity, his bond with subhuman nature, or his unique concrete, individual humanity. Yet all of these are not merely not denied. They are affirmed as transformed. And this points to the entrance of all these aspects of our existence into the Consummation.

Here I believe I am on firm ground in interpreting Tillich, for he has a category "absolute faith." Absolute faith is reverently agnostic about the mode and timing of the Consummation. It must, I think, be *absolutely* agnostic, for it knows that it cannot know. Put religiously, it refuses to say, "God, I shall not trust you until you tell me how and when—or even that there will be a how and a when." It says only that God has something which he gives that is like a "how" and a "when" which is tasted now and which guarantees its completion. It knows that its language of resurrection of the body, of transfigured history, society, and subhuman nature, with duration between death and the End, expresses only its trust in God. *But it knows that God is trustworthy both in love and in power.* Insomuch, therefore, as the continuation of a psychosomatic ego in its reunion with all of creation is a selfish hope, faith denies it. But insomuch as such an affirmation is elicited by the revelation of God, it is not ashamed to speak like a child, think like a child, reason like a child.

Children vary in degrees of maturity and therefore in languages of maturity. Tillich speaks a philosophical language that began, at least, with Anaximander. But it seems to me that, in every word, he tells us that it is still the language of children shot through with a trust (courage to be) which is honestly late Protestant. It says, "I believe; help my unbelief!" His ontological language dances the figures of separation as creation, separation as estrangement, and reunion which does not abrogate the original separation. It is theological ontology, as Randall says.[23] It is philosophical ontology, as Niebuhr says.[24] It is correlating ontology, as Tillich says—that is, borderline ontology where each side penetrates the other. Perhaps only the second volume of Tillich's *Systematic Theology* will make it clear for all of us where Tillich is. I almost said "including Tillich"; for it does seem that the nonauthoritarian character of American life, which has reduced his struggle against the Grand Inquisitor, has permitted Tillich to become more orthodox.

On biblical grounds, I do not like Ferré's phrase "personal immortality"; but I must confess that I like even less Tillich's denial of "temporal existence after death."

[23] *Ibid.*, pp. 160-61.

[24] *Ibid.*, pp. 216 ff.

For I am quite sure (*Kyrie eleison*) that Tillich shall meet Augustine and that—if my faith holds—I shall listen to some choice theological debate. If eschatological maturity destroys this hope, the reality will exceed the hope.

How Two Men Spent Their Lives

BY CHARLES ROSS WEEDE

Jesus and Alexander died at thirty-three.
One died in Babylon, and one on Calvary.
One gained all for self; and one himself He gave.
One conquered every throne, the other every grave.
The one made himself God; the God made himself less.
The one lived but to blast, the other but to bless.
When died the Greek, forever fell his throne of swords;
But Jesus died to live forever, Lord of Lords.

Jesus and Alexander died at thirty-three.
One lived and died for self; one died for you and me.
The Greek died on a throne; the Jew, on a cross.
One life a triumph seemed; the other, but a loss.
One led vast armies forth; the other walked alone.
One shed a whole world's blood; the other gave His own.
One gained the world in life and lost it all in death;
The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three.
The Greek made all men slaves; the Jew made all men free.
One built a throne on blood; the other built on love.
The one was born of earth, the other from above.
One conquered all this earth, to lose all earth and heaven;
The other gave up all, that all to Him be given.
The Greek forever died; the Jew forever lives.
He loses all who gets, and wins all things who gives.

Reprinted from the Canadian Churchman, *April 7, 1955*

THE charming character of Mr. Mollegen's contribution makes it difficult to answer his implicit and explicit questions in terms of a heavy conceptual analysis. But it must be done because of the importance of the problem and because of Mr. Mollegen's attempt to find a way between Mr. Ferré's position and my own. The difficulty of this attempt has increased since Mr. Ferré, in reviewing my two recent publications, has called his own theology strictly supernaturalistic in contrast to my theology which rejects supernaturalism.

It is obvious that Mr. Mollegen is not a supernaturalist in the sense of establishing a "world behind the world," a realm of the divine out of which God acts into the human realm, and which is the place of final fulfillment for man and his world. Such supernaturalism is in no way indicated in Mr. Mollegen's statement. But he sides with Mr. Ferré in rejecting my rejection of "temporal existence after death," although on biblical grounds he also rejects Mr. Ferré's concept of "personal immortality." Since, as I believe, neither of us would deny the biblical hope for "eternal life" (I certainly would not), the question under discussion is which kind of symbols do express most adequately the meaning of "eternal life."

In order to answer this question, I would insist that the endless continuation of life after death not only deprives death of its seriousness but also turns the blessedness of eternal life into the condemnation to endless temporality—whatever its experienced content may be. It is the seriousness of death that there is no immortal part in man which is spared by death. Immortality in this sense is not even Platonic and much less Christian. Therefore, the predominant Christian symbol for our participation in eternal life is "resurrection" and not immortality. And it is the glory of eternal life that it is not the endless continuation of the finite but participation in the divine life which is *aeternum*.

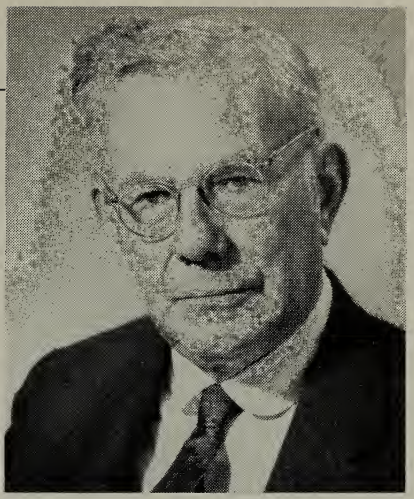
When Ferré and, with him, millions of faithful (and not so faithful) Christians speak of "personal immortality," they mean something very real and justifiable; they want to preserve their identity over against a complete merger with the "ocean of pure being." They want to be more than a drop in a glass of wine (a mystical image). They want to use symbols on the highest level, so that they do not cease to be subjects and objects of *love*. But in aspiring to eternal life in this sense they use a symbolism which contradicts the meaning of eternity if it is taken literally. And if it is not taken

literally, it ceases to be supernaturalistic—as I think it should.

Obviously eternity cannot be adequately expressed in temporal terms—the terms supernaturalism uses. One can and must say that eternity is neither endless time nor timelessness. The eternal is eternal by its very quality of transcending the alternative of endlessness and timelessness.

One can make that assertion on the basis of experiences here and now in which the eternal grasps our temporal being and elevates it beyond itself. In such moments we experience our intensity of being which resists the disruptive power of the flux of time. These are moments in which, although they are transitory like our whole existence, we participate in the eternal. They are qualitatively different from temporality, whether time is imagined with or without an end.

This qualitative difference of eternity and time is decisive; it corresponds to the qualitative difference of God and the world. For the main categorical form of the world is time. Time, with all other categories of finitude and with everything that has being, is rooted in the eternal ground of being. It is not the simple negation of the eternal as the eternal is not the simple negation of the temporal. But one thing must be insisted upon: The eternal is not



subject to time; it is not endless time.

From this follows an interpretation of the term "personal" in the phrase "personal immortality." Personal life, as we experience it, is life within the subject-object structure of reality. This structure is conditioned by time. Without the permanent flux both of the objects of our perception and of the perception itself, subject and object would merge. It is, therefore, necessary that the experience of the eternal described above includes a momentary transcending of the subject-object structure of our finite world. This makes such experiences in some way "unspeakable" and unapproachable by ordinary language (which is dependent on the subject-object structure of reality). But the ineffable is not less real than the effable. It is more real, or more precisely, the ground of everything real. The experience of the eternal

is not only a real experience, but it is the experience of something real. Yet this "something real," the ground of everything real, transcends the cleavage between subject and object. And this is the reason why Mr. Mollegen, as well as I myself, questions the term "personal immortality." Those who speak easily of the "personal God" and "personal immortality" should remember that the word "person" has not been used in this way in biblical or classic theological language, neither of God nor of man.

Christianity has used the symbol of the "resurrection of the flesh." Even the most unbroken supernaturalist today would hesitate to take this symbol literally—as, for example, the medieval painters did in their paintings of the ultimate judgment. But if this symbol cannot be taken literally, we must interpret it as we must interpret all symbols in which finite material is used to symbolize that which is beyond finitude and infinity, the eternal. The symbol of the resurrection of the body expresses sharply a basic concern of Christianity, namely, its concern for the eternal significance of the individual soul; for the body is that in which the soul expresses itself individually.

A portrait tries to make the individual character of a man visible in lines and colors. It tries to show the expression of his spiritual life in the landscape of his face. Whenever this is done the meaning of "resurrection" is pointed to, mostly unknowingly, sometimes knowingly.

Resurrection in this sense is a more adequate symbol for the participation of man in eternal life than the symbol of the immortal soul. It expresses the hope for the participation in eternal life of man in his total being. Beyond such an assertion one cannot go. Any attempt to describe eternal life in terms which necessarily would be taken from the subject-object structure of reality is fantastic or self-defying. Here is a right place to state the mystery present in every religious assertion—here, and not in the absurdities of literalism.

In order to go beyond the demarcation which separates the ineffable—namely, the eternal—from that which can be grasped within the subject-object scheme of things, one has referred to the resurrection of the Christ. One tries to see the general resurrection in analogy with the story of the "empty tomb." But this analogy is not possible for several reasons: The story itself is a poetic rationalization of the experiences of the disciples Paul enumerates in I Cor. 15, including himself. It is a rationalization because the concept of "emptiness" is physical and leads to absurd questions like that about the place where the atoms forming the body of the Christ have gone after his resur-

rection. It is a poetic rationalization, for it shows in images of great beauty the inability of death to keep in its bondage him in whom the estrangement of the temporal from the eternal is overcome.

Insofar as this is the meaning of the resurrection experience of the disciples, it gives an analogy to our own participation in eternal life. But it transcends this analogy by showing that the power of the new being (in which the eternal is united with the temporal) has appeared in its fullness in Jesus as the Christ and united eternally his image with that of God in his relation to man.

It is not the purpose of this discussion to go into the Christological problem, but it is necessary to point to the analogy and to the limits of the analogy between the Easter story and the universal resurrection to eternal life.

I repeat that my understanding is not supernaturalistic, but it is not naturalistic either. It tries to overcome this alternative which seems to me makes the understanding of the Christian hope impossible.

It was Easter Sunday at Washington's immense national Episcopal cathedral. The sonorous music, the heavy fragrance of lilies, the close-packed throng, took a not-unexpected toll. A choir boy fainted, was carried gently out a side door. Up front, a woman crumpled to her seat, was lugged out by perspiring ushers. More people should take First Aid, I mused, fresh from a Red Cross course. If they'd just put their heads between their knees. . . .

Suddenly the gentleman next to me slumped to the floor, groped heavily for the support of the prayer bench. Quickly I knelt beside him.

"Put your head between your knees," I hissed. "You'll feel better if the blood can get to your head." Placing a firm hand on his balding head, I pushed him down—hard. On the other side his wife, obviously a shallow woman, was convulsed with amusement, did nothing to help him—or me—in the dilemma. The man twisted, objecting strenuously to my muscular hold. Quite audibly, between the *Benedictus* and the *Jubilate Deo,* he snapped:

"Lady, I am TRYING to retrieve my hat!"

—LENORE AMERMAN

DR. MOLLEGEN is rendering many of us a service by initiating this conversation. He has led off with a theologically significant article of distinguished literary merit. The occasion for his writing was an article of mine on contemporary theology in THE CHAPLAIN (October 1955) in which I said, in effect, that Tillich had a Christian position in symbol but not in substance.

My contention was that the Christian faith stands or falls with supernaturalism in the sense of God as Creator literally of the world, as Ruler literally of human history, as the Incarnate God literally in Jesus Christ, and as the God who literally raised Jesus to life after his crucifixion and who will raise us all to literal life after death. The point at issue now is life after death. By life after death I mean the conscious continuation, possibly after an interval at death, of the same actual person who lived and died. For our present purposes the details of manner and kind are inconsequential.

By literal I mean knowledge that states *reliably* that God is precisely the personal Spirit who is holy Love and that life after physical death is actually true. Certainly I do not believe that knowledge is univocal in the sense that our kind of existence gives a directly veridical picture of God and life after death. But neither do I hold that knowledge of God and life after death is equivocal in the sense of being basically different from our understanding of him in Jesus Christ and from our experience as new beings and as a community of love through Jesus Christ. Revelation is in terms of truth in Christ that is neither agnosticism nor anthropomorphism. Knowledge by revelation in Christ, as God's Love come to earth, is literally true in the sense that God *is* Love—a Love whom we can know, trust, and love—a Love seen best in the Cross and the Resurrection, but *more true* and *better* than our best knowledge. By literal I mean, then, reliable knowledge pointing to truth, God as truth, life after death as truth, but in a dimension and manner that our present eye cannot see, ear hear, or mouth utter. Therefore we must never spell out details presumptuously but reverently affirm the foundational existence of God and the consummating life after death as literally true in the sense of God's best promises graspable by us, but better.

For Dr. Tillich I have the utmost regard as a thinker and warm friendship as a person. He has also every right to integrity and should speak his conviction freely and be listened to as one of the world's

greatest thinkers. The point at issue is the interpretation of his thought in the light of the Christian faith.

My understanding of Dr. Tillich's position is that he basically accepts Kant's critical philosophy of the first *Critique* and also what he believes to be the verdict of modern science, to the effect that supernaturalism is no longer a live issue. Therefore, he concludes, we cannot know or believe in a God who is before and basically outside all human experience and cosmic reality. There is, he says, no transcendent realm, but only meaning. "The transcendent cannot be expressed in terms of being but only in terms of meaning." [1] This sentence is a reliable key to Tillich's subsequent writings with regard to the supernatural.

If God were a being besides, above, or related to, other beings as a separate being, Tillich claims he would be finite and hence not God as the Ground of Being. Naturally, on such a presupposition, there is no experience that is not in time and space, and no life after death as the continuation or renewal of temporal existence.

With great care, however, I have shown in *Faith and Reason* that the only adequate interpretation of what we actually know comes through belief in a supernatural Creator. In *The Christian Understanding of God,* moreover, a main thesis is that to find God to be finite because he has relations with the world is to assume a false absolute. If we start with a metaphysical, mathematical understanding of the absolute as that which has no relations, then, to be sure, as Aristotle correctly saw, all such conceptions as creation (and therefore, of course, incarnation) contradict the presupposition. If we start, however, with God in Christ as *Agape,* or Christ-love, then the very nature of the ultimate is to create, have, and redeem relations. Tillich's main trouble is that he mixes categories of interpretation and develops his ontology from unchristian presuppositions. His symbolic description of the Christian faith is generally true, but it confuses most readers who take him literally de-

[1] *The Kingdom of God and History* ("Official Oxford Conference Books," Vol. III), ed. H. G. Wood, p. 115.

spite his own warnings on this point.

In view of my admiration of Tillich as a thinker and as a person, I suggest that he reply simply that he believes that Jesus is now actually a conscious person or that we shall all live after death as discrete, conscious individuals. By using the words "discrete" and "conscious" I do not mean to deny an indescribable fulfillment of our social nature with regard to God's presence or with regard to man. I want only some way of affirming, within the Christian context, actual, literal life-after-death as the prolongation or renewal of our characteristic activities.

Under no circumstances, however, do I want to tie down Dr. Tillich to my own way of putting the matter. He should be entirely free to express in his own way, very likely far better than mine, the central truth to which the Christian faith unmistakably points—namely, literal life after death. Be it granted at once that this truth is not central to the Christian faith. God is—the God who came in Jesus Christ. But the truth is inseparably connected with our affirmation of God. "Under the control of the New Testament," therefore, in line with its highest and longest logic, let Dr. Tillich affirm or deny in his own way, clearly and simply, the truth of life after death, everlasting life *both as a quality of life now and as lasting after physical death,* and pertaining to the same actual individual as the one who lived before physical death. To my delight, he may prove me mistaken in my understanding of him and make such an affirmation both here and in the second volume of his *Systematic Theology.*

Now as to Dr. Mollegen's article, I should agree with its general intent and substance. I am heartened by the fact that one who has stood so close to Tillich still believes in life after death.

Mollegen's interpretation of the New Testament aims at its basic truth. It is, of course, open to numberless queries. I believe in the total cosmic consummation; but the exegetical problems are many, and not all passages agree with this position. (Would that they did!) Obviously, "second advent" is not New Testament language, and was first used by Justin Martyr. Heb. 9:28, however, uses the same thought form; and of Christ's future coming the New Testament is sure. The New Testament, however, has no *one* idea on the subject, but many and diverse promises. The Apostles' Creed seems to assume that we rise with the old, not the new, bodies. It uses the phrase *carnis resurrectionem,* "of the flesh," even in seeming defiance of Paul! Sleep right after death may be as scriptural as an interval without a body. Dr. Mollegen's position *in detail* seems debatable and to oversimplify the New Testament.

But I am interested only in the main biblical position, which he has rightly affirmed.

Mollegen is also right that my phrase "personal immortality" is not common scriptural language. He could have used I Tim. 6:16 to prove that natural man is not immortal! The only other place in which the New Testament uses "immortality" is I Cor. 15:53, 54, where Paul uses the term as a synonym for resurrection—but even so in a polemic, perhaps, as my colleague Kendrick Grobel believes, against the Greek concept of immortality. I accept the biblical meaning of resurrection, but have used the term "personal immortality" because the most common biblical terms have been abused by some modern theologians to mean merely a quality of life or an eschatological dimension of experience. Here and now I start using "resurrection" as more prevalent in the New Testament, but as meaning the continuation —or, preferably, renewal—of temporal existence after death by the power of God. It is God who raises the dead.

Let me add, too, that I believe that Jesus was actually raised by God as the same being who walked before death with the disciples. My scholarly problems of history and theology are many. Knowledge is difficult. My most careful and mature decision is, nevertheless, that Christ is raised indeed. The disciples preached "Jesus and the resurrection." Jesus, Son of God and Son of man, incarnated literally the God who literally is Love and was raised by him for the salvation of the world. Suffering and victorious Love is the key to Christian theology in terms of an evangelical supernaturalism that has intellectual integrity and social concern. Supernaturalism is seen in history because God became incarnate in Jesus Christ and is seen to be completely for and with this world, even though in source and consummation it is basically beyond the world.

Dr. Mollegen is right, of course, in affirming that resurrection, whether that of Jesus Christ or our own, is the death of selfishness for time and eternity. The model for our knowledge is not man as such but Christ as crossbearer and conqueror of death. Even so, we see as human beings and not as God.

What we see, however, in Christ and in the Spirit is true. What we are to see in the Consummation is only *more* true. The promises of God are not nay and yea, but yea, yea; for Christ is the amen to the glory of God.

Postscript from Ferre

SINCE writing my own paper I have had the privilege of reading Dr. Tillich's. If Dr. Mollegen is not supernaturalistic in the bib-

lical sense of believing in the personal Spirit who is holy Love, the creator and consummator of this world and human history, and in real life after actual death, I misunderstand him radically at this point.

Dr. Tillich has now declared himself explicitly in disavowing preservation of personal identity after death. He even rejects the subject-object relation which involves communion rather than union. For reasons that I have stated in *The Christian Understanding of God,* I reject on explicitly Christian grounds Tillich's conception of being itself as ultimate and of eternity as the negation of temporal existence. I believe that God has concern for the "eternal significance of the individual soul," but such significance means indescribably more than some momentary "participation in eternal life of man in his total being." In the biblical conception, eternal life is *everlasting.*

I believe that neither the resurrection of Christ nor our own beyond physical death is "a poetic rationalization." I see ever more clearly that Tillich is Hegelian for a large part in his logic. With my whole life, including my mind, while continuing to reject literalistic Fundamentalism, I know that the evangelical Christian faith at its core is true; and I am glad to belong to the fellowship of the unashamed, intellectually as well as spiritually, in rendering my witness.

Postscript from Tillich

MY POSTSCRIPT can be short, since I do not believe that supernaturalism in the sense in which Mr. Ferré defines it is an adequate way of interpreting the Christian message, including the doctrine of eternal life. Nor do I believe that the simple way, suggested by Mr. Ferré, is clear and adequate to the mystery of being, including man's being. It is simple only insofar as it cuts off the questions which theology is asked to discuss. Whether this is done in Platonic or Kantian or Hegelian terms does not matter and does not give in itself a reason for condemning a theology.

The definition of "literal" by Ferré has almost nothing to do with the literal meaning of "literal." What could it mean that literal knowledge is *reliable* knowledge?

But let us assume for a moment that an individual person (where does such a reality first appear in the biological process of the race and the psychological process of an individual?) continues in terms of a "prolongation or renewal of our characteristic activities." In

this case the question of the eternal, of qualitative finiteness, of meaning and content of this continued temporal existence, would be as urgent as it is now.

Continuation of time is not eternity. This is the truth which I cannot surrender. This has nothing to do with modern science but much with the experience of the eternal, which transcends both timelessness and time.

Postscript from Mollegen

ALL THREE of us are agreed that the problem is that of adequate symbols. I suggest:

1. Only God is supranatural. The natural participates in the supranatural, or it would not exist. Consummation is the natural's perfect participation in the supranatural. The Bible is clear that this means the destruction of the natural as we know it as well as its fulfillment. "What you sow does not come to life unless it dies. . . . So is it with the resurrection of the dead" (I Cor. 15:36, 42).

2. But the real seriousness of death is better symbolized by "survival" of death than "extinction" because death makes it unequivocally clear that I am maintained by God and by no other. I—and all men—prefer extinction to "everlasting damnation."

3. So also, "everlasting" must be included in "eternal" where "eternal" qualifies "life" or "the Age." It is better than "timeless." Past time is always real in the Consummation: it is present in fulfillment (the scars of crucifixion are in the body of the risen Lord). But the Consummation itself knows no periodization, no "flux," no "changes and chances of this mortal life." Time is filled up with the eternal: time is redeemed.

4. In the Consummation, a person's relation to God and to the rest of creation is certainly not the subject-object relationship which we have now. It is that of perfect participation in God and the transfigured creation, *koinonia*. But the self is not deified, swallowed up, or obliterated. As St. Paul says, "Then I shall know just as also I am known," but this knowing is still "face to face" with God and one another (I Cor. 13: 12).

I still have to say, therefore, that if I am not to be permitted to listen to Augustine and Tillich in theological conversation, I may hear them sing the Truth in unison and be permitted to join in the chorus. And if we sing "ineffably"—as no doubt we shall—even Bach will listen appreciatively.

Faith and Immortality

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CHRISTIAN belief in immortality is a corollary of the total Christian faith. It is not the initial affirmation of the Christian creed, nor is it a detachable item that can be held in isolation; it is an involved consequence, part and parcel of the whole Christian view of life. Uniformly the great creeds begin in substance like this: I believe in God; I believe in Jesus Christ; I believe in the Holy Spirit; I believe in the communion of saints; and then, after such affirmations, they add, I believe in the life everlasting. That logically follows. If one holds the Christian philosophy of life as a whole, one cannot finish with purposeless transiency as the last word and with no prospect for the soul except a dead-end street.

Of course immortality can be believed in without this context of Christian faith. Probably the first belief in life after death emerged among primitive men who in their dreams saw and heard the dead, whom they had known, acting and speaking still; and like all primitives, accepting dream-life as authentic, they were convinced that the dead were not dead. In many diverse contexts faith in immortality of one kind or another has arisen, but it was not Christian faith. That is a corollary of the total Christian view of life.

This fact that the Christian idea of life everlasting is a member of a family of ideas, a genetically related household of convictions, explains why many cannot believe it. That Christian family of ideas is not in their heads; they hold a contrasting philosophy or have only a vague vacuum where a philosophy of life ought to be; they do not and cannot hold the *Christian* faith in life everlasting; and yet they inevitably face the fact of death. What about death? "If a man die, shall he live again?" That question they confront, whatever family of ideas they have in their heads.

Many people today answer that question not so much with convictions, not so much with a total philosophy of life, as with moods. Who has not noted these moods in

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his friends? Who has not experienced them himself?

Some feel that we would do well to satisfy ourselves with one life, make what we can of that, and not be concerned with any other. When Henry D. Thoreau was on his deathbed, his friend Parker Pillsbury asked him whether he could see anything on the other side. "One world at a time, Parker," said Thoreau, "one world at a time." That mood is familiar.

Others feel no desire for life after death. Life here has been so difficult for them that, when they are through, they want to be through. So Swinburne put it:

> From too much love of living,
> From hope and fear set free,
> We thank with brief thanksgiving
> Whatever gods may be
> That no life lives forever;
> That dead men rise up never;
> That even the weariest river
> Winds somewhere safe to sea.

That mood is not commonly shouted aloud, but it is familiar.

Others feel that they have never seen pictured any future world which they would be particularly interested to inhabit—certainly not the traditionally portrayed heaven of pearly gates, golden streets and endless singing. They are in revolt against the glib, superficial certainty with which some people, possessing no more bona fide information than anybody else, describe what Reinhold Niebuhr called "the furniture of heaven and the temperature of hell"; describe with dogmatic exactitude the conditions of the future life—"clergymen's heavens," as one man put it, "which members of other professions might find something of a strain." That mood is not uncommon.

Others resent the self-centeredness involved in looking forward to a future world to reward them for being good. They recall Seneca, the Stoic, who in one of his parables tells of a mariner, wrestling with a storm-tossed boat, and saying, "O Neptune, Thou canst save me if Thou wilt, or Thou canst drown me; but whether or no, I will hold my rudder true." Is not that, some feel, a nobler motive than working for a heavenly crown? We will do right because it is right, they say; we will hold our rudder true whatever comes; and you may keep your dreams of a future paradise to pay you for your goodness, if you need that incentive. That mood is not uncommon.

Others feel that faith in immortality encourages otherworldliness, whereas this world with its opportunities and tasks should engage our whole attention. They used to hear that, without faith in immortality, they would plunge into self-indulgence, would eat, drink and be merry, for tomorrow they die, but they do not think that true. Let us work for mankind, they say, and as for the future think not of any immortality

of our own personalities—which Einstein called "ridiculously egotistical"—but think of immortality of influence, a blessed heritage of good work done to be handed on to our children after us. In one of our major colleges a professor said to his classes: "The modern belief in immortality costs more than it is worth. . . . Its disappearance from among the most civilized nations would be, on the whole, a gain." That mood, especially in certain academic circles, is familiar.

What is the trouble which the Christian finds in these negative moods? There is a measure of truth in every one of them, and yet there is something deeply the matter with them. They lack a world view, so the Christian is convinced. They lack a total philosophy of life. They are moods—natural moods, which we all understand—but they have not grappled with the problem of life's ultimate meaning. They are sidestepping the profoundest questions which the human mind must ask about the nature of reality. They belong either to no family of ideas or to the wrong family of ideas about this universe.

Let me, for a moment, be autobiographical. In my boyhood the idea of immortality, the thought that I must go on living forever, was to me appalling. In imagination I pictured with terror that endless necessity of living with myself—no death final, no suicide conclusive, no way out of going on and on everlastingly, no escape from that eternal waking up again to find myself living with myself. I was, in effect, a Buddhist, counting the endless recurrence of rebirths the supreme horror from which there must be some way to escape. Even yet when I hear someone talking about immortality as though it meant merely John Smith going on living with John Smith forever and forever, I cry out for some Nirvana as a hopeful alternative. So George Bernard Shaw, in his *Back to Methuselah,* makes Adam say:

> If only I can be relieved of having to endure myself forever! If only the care of this terrible garden may pass on to some other gardener. . . . If only the rest and sleep that enable me to bear it from day to day, could grow after many days into an eternal rest, an eternal sleep, then I could face my days, however long they may last. Only there must be some end, some end! I am not strong enough to bear eternity.

I wonder if anybody believes in immortality intelligently and seriously who has not gone through that stage.

If now I do believe in immortality it is because of two considerations: first, that life eternal in the context of the Christian faith has dimensions and meanings utterly beyond our power to imagine, so that those adolescent, Buddhistic fears of mine were non-

sense; and second, that immortality is not merely an affirmation about me and my survival of death, but about the total meaning of this universe. I believe in immortality now, not because of any obsessive craving for it for myself, but because it belongs to the only family of ideas that makes sense out of life as a whole.

Without immortality all the best we know on earth will in the end be utterly lost. Faith in immortality, some say, is merely an opiate, a psychological shot-in-the-arm, a wishful solace for our private grief. No! Far from being merely that, faith in immortality faces, as most philosophies pretending to be realistic never face, the most drastic and momentous fact about this planet, as well as every other planet. It is temporary. That is the ultimate fact about this planet—it is temporary. Once uninhabitable, it will sometime be uninhabitable again. What Shakespeare put into sonorous lines is now confirmed by science:

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. . . .

Scientists used to say that would happen because the sun's heat, slowly dissipated, would end at last and the earth freeze up. Now they are saying that the sun before it cools will first grow hotter and hotter, so that the earth will burn up. But whatever the method, the fact is clear—there will not always be even the planet, earth.

In the end, therefore, if the best is not to be lost, there is only one way out. If this earth is, as Keats said, a "vale of Soul-making," and if the souls that grow to character and strength and beauty here are not annihilated by death; if, like a schoolhouse, this earth perishes but those who are trained in it go on; then and only then the best in the end will not be lost.

None of the substitutes for personal immortality meet this situation. The immortality of memory—that is beautiful, the cherished recollection of "all the saints who from their labors rest"; the immortality of influence—that is splendid in those blessed dead who "live again in lives made better by their presence"; but on a transient earth, no memory and no influence are immortal; they are transient too. Unless the best in creation, as we know it, is to end in annihilation and futility, immortality must be true.

Consider, first, that this faith in immortality meets a profound intellectual need. To say that in the end the best is doomed to be lost, does something, not simply to our hearts but to our minds. The central motive of the intellectual life is to find the meaning of things. Concerning the simplest physical

fact, studied in a laboratory, the scientific mind feels sure that it has a meaning if we could but discover it. And from such single items in the universe, to the whole cosmos itself man's mind moves out, driven by an inner conviction that there must be meaning there. Not a preacher but a scientist, describing the attitudes of his fellow scientists, said this: "They would like to feel that this enterprise of life upon which we have embarked without any volition on our part, is a worth-while process. They would like to think of it as something more than an endless procession of life out of and into the dark." That desire for meaning is a hunger not simply of the heart, but of the mind. As William James of Harvard said: "This life . . . *feels* like a real fight . . . in which something is eternally gained for the universe by success."

Unless immortality is true, however, nothing can be eternally gained, but everything we value most will stop in a blind alley, a dead-end street. Then all our forefathers ended in a blind alley; and all whom we have loved long since and lost awhile—they ended in a blind alley; and we ourselves, and our children and children's children, and at last the whole earth will end in a dead-end street—no thoroughfare, nothing coming out of it, no ultimate meaning.

That this amazing cosmos should be as irrational, senseless and futile as that, I cannot make myself believe. A professor at one of our prominent American universities said once that all the personalities earth has known or will know are only like snowflakes falling on a river. So! Snowflakes falling on a river! The river, of course, is the endless sweep of materialistic energy, and all that is precious and memorable on earth —the great minds, the great characters—are only snowflakes falling on it, and that too is the final summation and significance of Christ himself, a snowflake on a river! That does something not simply to our emotions but to our minds. So one of the most lovable of men, Somerset Maugham, who has entertained us all with his stories, accepting this philosophy, sums up thus his final creed: "There is no reason for life and life has no meaning."

Think of going out to face these tremendous days with such a slogan on our banners: "There is no reason for life and life has no meaning." It will not do! The facts that we call spiritual—goodness, truth, beauty, the marvel of great minds, the splendor of great character—are just as real as the facts we call physical, and in one case as in the other there must be an adequate explanation. That is the basic conviction of our intellectual life: that for everything there must be an adequate explanation. And to dismiss Christ and all that he represents in hu-

man life as a snowflake on a river is not adequate—not emotionally adequate, but not intellectually adequate either. It takes more than that to account for him. The best in this universe is the revelation of the deepest in it, and the universe will not throw it away—that alone puts sense and meaning into life. Faith in immortality is more than solace for private grief. As John Fiske of Harvard said, it is the "supreme act of faith in the reasonableness of God's work."

This leads us to note, in the second place, that faith in immortality meets not only in general a profound intellectual but in particular a profound theological need. Whatever special name we may give to the Power, not ourselves, behind and in this universe, that Power is real; and here this morning we may take it for granted that we are theists, calling that Power "God." Consider, then, what a momentous difference belief or disbelief in immortality makes to our concept of God!

Some people suppose that faith in immortality is egotistical. A man, they say, must be absurdly obsessed with his own importance to think he ought to live forever. That, however, is an utterly mistaken focusing of the matter. What denial of immortality does to me is nothing compared with what it does to God. It makes him a God of unfinished business. On a planet where, as one scientist put it, "nothing will remain, not even the ruins," to deny immortality makes the Creator a God of the fugitive and transitory only—the whole story of this planet in the end unfinished business. He creates a world full of possibilities—promising, prophetic possibilities—great personality, open doors to truth and goodness, vistas with no horizons visible. These possibilities are here; they have arrived but, without immortality, they do not survive. In the end nothing comes of them. They have no completion, no consummation. God begins everything and finishes nothing. What kind of God is that?

Schubert, dying at thirty-one and leaving his *Unfinished Symphony,* is a parable of human life. Even if you don't die at thirty-one, but live to be as old as the Psalmist's span, still there is an unfinished symphony. Corot, the artist, when he was seventy-seven years old, said: "If the Lord lets me live two years longer I think I can paint something beautiful." Here, indeed, is the deep mystery of human life—that while our bodies are the natural prey of death, our minds and spirits already have started on a road that has no visible terminus. The more truth we learn, the more truth we see to learn. The more goodness we achieve, the more goodness we see there is to achieve. Such realms are essentially eternal. Death has no relevance to them. The farther we go in them, the farther there is

to go. William James of Harvard said once that his interest in personal immortality was not of the keenest order, but that as he grew older his belief in it grew stronger, and when asked why, he answered, "Because I am just getting fit to live."

This basic fact about life plainly involves God. We Americans blame ourselves because we waste the resources of our continent, but if death ends all, then of all wasters God is the worst. He forever produces spirits and throws them away half finished. He creates capacities he never uses, possibilities he never fulfills. He makes the most valuable thing we know—personality—and leaves it unfinished business. He launches ships he does not sail; he blows soap bubbles and watches them burst. I don't believe it. I know all the difficulties that confront faith in immortality. It is a great mystery. I do not think that any picture we have of it can possibly be true. We are like unborn babes in a mother's womb. What faces them is not death but birth; yet it is birth into a world not a single detail of which could they possibly imagine. What eye hath not seen, what ear hath not heard, and what hath not entered into the heart of man, that has God prepared—Paul is right about that. But Paul is right about another thing: "This mortal must put on immortality." God is not the God of unfinished business.

In India, they tell us, there are fakirs who sit beside pools of water with piles of colored dust beside them and so skillfully drop the dust upon the still surface that they make for you recognizable portraits of distinguished characters. Then the breeze ruffles the pool and the picture disappears. Is that God's business? Does he take colored dust and drop it on life's water and, lo! Plato, or Isaiah, or Christ himself, or nearer souls whom we have known and loved! and then does the breeze disturb the water and they disappear? That would be a strange business for God!

Without faith in immortality, a closed door is the ultimate symbol of this universe—a closed door for every individual life, a closed door for every generation's life, a closed door at last for all life. The ultimate symbol of this vast creative process, of which we are a part, a closed door! I don't believe it. Certainly faith in the Christian God makes that impossible. He is essentially the God of open doors, with "the eternal purpose which he purposed in Christ."

So far we have been saying that faith in immortality is no mere egotistical greediness to go on living, no mere private solace in time of grief, but is of profound concern to our whole philosophy of life and our whole concept of God. Now let us go on to say that it is of profound concern also to our so-

. . . *continued on page 35*

Sacrifice and Sacrament

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THE doctrine of the Atonement is central within Protestant theology. Of course, you cannot grade the doctrines of the Christian faith as you would grade the knitted garments at a church sale, for there is a unity about Christian doctrine which in its wholeness alone can do justice to the Bible's declaration that God was in Christ reconciling the world to himself. The great doctrines are so intimately related that our interpretation of one will affect our attitude to all, and yet this fact must not obscure the truth that certain of these doctrines can be seen to be central *within* the biblical revelation while others are derived *from* that revelation.

It has been with this desire to take what is central in the Bible's message that the evangelical Christianity of all ages has always placed its central emphasis upon that climactic historical movement which may be described as the Incarnation-Atonement: this is the place where God touches man in history, at the place of our mortal failure and deepest human need. It is a drama which begins in the Eternal Word of God emptying himself and taking upon himself the form of a servant and being made in the likeness of men, but

it is a drama in which even this Incarnation can be understood only because we have first seen the victory over sin and death achieved by Jesus Christ upon the Cross and in his Resurrection. If God did nothing for us on Good Friday or at Easter, or if what he did is irrelevant to our situation, then everything else in the Christian faith is of less real significance than a divinity degree would be to a Stakhanovite: the blood of The Martyr—Jesus Christ—is the seed of the church.

Therefore a constant re-evaluation of the doctrine of the Atonement is vital to Christian apologetics, and looking back over ecclesiastical history we can see that however static or reluctant the church has been to re-examine other doctrinal issues it has been forced constantly to restate its understanding of the death and Resurrection of Jesus Christ. Perhaps we are beginning to see now what our forefathers in the faith were less ready to admit, that in every restatement of the doctrine there were grains of eternal truth to be winnowed from the temporal husks of theological imagery. This has always been a difficult fact for the theologian to concede; for, whether it is Anselm or Horace Bushnell, Irenaeus or James Denney, Peter Abelard or Robert Dale, he has usually been too preoccupied with backing his own

A view of Chateau de Bossey, home of The Ecumenical Institute, Celigny, Switzerland

theory against all other contenders to recognize that which is true in them or that which is fallible in himself.

This raises the question whether we are justified at all in speaking of "theories" of the Atonement. Bishop Aulén, in *Christus Victor,* protests against speaking of a "doctrine" or "theory" of the Atonement and prefers to speak of an "idea" or "motif." What we understand by the Atonement can be expressed only in the form of a paradox—it is an unfathomable fact in history or an objective mystery in eternity—and the very idea of formulating a theory which will say all that there is to be said about it is a kind of presumption.

> We may not know, we cannot tell,
> What pains He had to bear;
> But we believe it was for us
> He hung and suffered there.

You cannot explain it, you can only describe it, and in our description we are forced to use pictures and symbols; but it is always with the recognition that, however apt they may be, they are but pictures and symbols and will eventually have to be discarded like all those which have preceded them. Within our interpretation of the doctrine we are always in the dilemma of knowing that we are using thought-forms that are fallible and incomplete to describe an action by God in history which can never be subject to human analysis and *éclaircissement,* since we can only apprehend it through the divine gift of faith. When we theologize about the Atonement it must be with the prayer that God will use our imperfect images to speak his living Word in Christ to our generation, that he will baptize our pictures and symbols with himself.

It is in belief that God does use our imperfect imagery to convey his truth to men that I would go on to maintain that, however inadequate the pictures may be in which the Atonement has been described, we can never discard them as entirely worthless. Origen described the doctrine in terms of God who, as a good businessman or merchant, made a bargain with the Devil—the death and soul of Christ as the price of man's redemption—and in this contract the Devil was deceived because he was not able to hold the soul of the sinless Son of God. This idea of a divinely perpetrated deception of the Prince of Darkness was an extremely popular one with the Eastern Fathers, on the principle that it was appropriate that the Great Deceiver should be hoist with his own petard. It reached its most grotesque expression in the image given by St. Gregory of Nyssa of the Devil as a huge fish greedily accepting the bait which was offered by God (the perfect humanity of our Lord), only to be caught on the concealed hook of Christ's veiled divinity. Equally

grotesque is a picture sometimes presented in the medieval Western church—the picture of God as Judge vindictively inflicting the horror of the Cross upon his Son in order to satisfy the divine sense of righteousness. These theories would not be considered very helpful in a 20th-century pulpit on Main Street; and I think it was the historian H. M. Gwatkin who presented them with their modern epitaph by saying that the first one turns the Devil into a god, and the second one makes God out to be a devil.

On the other hand, we shall be infinitely the poorer if in discarding the images which they used we also discard the tremendous sense which the Greek Fathers had of the solidarity of the human race—that sin is something corporate, and that the salvation achieved for us by Christ has a corporate and cosmic significance—or if we ignore what Anselm was at pains to assert, that the Atonement is an objective action by Christ which at one and the same time saves men from their sin and upholds the righteousness of God. One could continue to illustrate from the history of this doctrine the fact that although all the picture theories have vital truth in them, which, as Canon Leonard Hodgson has said, "needs to be woven into the fabric," no one of them can claim to be the official doctrine of the church, because no one of them is an adequate description of what God did for our redemption in Jesus Christ.

In our attempts, therefore, to bring home the reality of the Atonement to each succeeding generation we are on firmest ground when we exercise reserve about "theories" and use "pictures" with the honest recognition that they *are* pictures. There appears to be a growing consensus of theological opinion that "the divine revelation is given in acts rather than in words"—or, rather,

The author tells us that "interest in the relationship between the Atonement and the sacraments came out of pastoral experience." When speaking to his people about the Atonement, he found that only through the sacraments could he explain it in intelligible modern terms.

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Dr. Paul was an exchange minister at Sherman, Connecticut, in 1951.

Last year the Lutterworth Press published his book *The Lord Protector,* a new study of the life of Oliver Cromwell.

that the Word of God is supremely demonstrated in an Act: we are in the realm of epic and drama rather than that of definition and formula. This means that we are in the area of worship rather than that of pure theology, and that the dramatic action in Christian worship is an indispensable commentary upon all that the church believes about God's action for us in Christ. In a unique way this is true of the Sacraments, and, since it is at the heart of the worshiping community, in a special sense it is true of the Lord's Supper. So the Anglican, Canon Hodgson, says of the Atonement that "however much we may be helped by considerations drawn from battlefields, law-courts, or elsewhere, it is in the sphere of religious worship that God in Christ is most directly revealed to His disciples," and so the Methodist, Dr. Vincent Taylor, declares that "no modern presentation of the doctrine of the Atonement is likely to be satisfactory which ignores, or deals imperfectly with, the doctrine of the Eucharist." They are simply repeating what was said nearly forty years ago by the Congregationalist, Peter Taylor Forsyth, when he wrote that "what elevates the Supper from the mysteries is the eternal nature of Christ's moral act of sacrifice. . . . The evangelists say that the rite was the eating and drinking of Christ *through the agency* of bread and wine. These were the handled elements, what was enjoyed was Christ's person, but His person as centering in the wondrous Act of regenerating grace in His death." What we have in the Lord's Supper is the dramatic proclamation of what happened, and not simply what happened *to* Jesus but also what happened *in* Christ.

If there is at the heart of the Sacrament this declaration of Christ's saving act, then Protestants ought to be the most sacramental of all Christians, for Word and Sacrament are declaring the same thing. To quote Forsyth again, "God offers Himself. He makes the sacrifice. He did in Christ, and He always does. In prayer we go to God, in Sacrament He comes to us. The Sacrament is not an occasion of offering even ourselves to God, nor chiefly of our presenting Christ's offering; but it is an occasion of God in Christ offering, giving Himself anew to us in His Church. In this respect you may perceive that the Sacrament is more akin to preaching than to prayer . . . *idem effectus verbi et ritus.* The Word and the rite do the same thing." On the other hand, Protestants have to admit that we have often set up the Word over against Sacrament, and that the Sacraments have often become mere appendages to our corporate worship. A recent Anglo-Catholic writer, Professor H. A. Hodges, argues with some justification that whatever aberrations have appeared in the

Atonement theories as advanced by Catholics, they have always been under the correction of regular sacramental practice, and that it is "where the eucharist has been neglected, or where a minimizing doctrine of it has prevailed, that the doctrine of the Atonement too has taken on a meagre and ill-proportioned and often misleading form."

At the same time, we are not so sure that Catholic sacramental doctrine has always centered in the Atonement. It could never be entirely excluded, but I have the impression that it has sometimes taken a second place to the doctrine of the Incarnation, and it would seem that when faith and devotion are concentrated upon the fact that Christ took human flesh rather than what happened *to* that flesh and what was achieved by God *through* that flesh, then the elements themselves become more important than what is done to them in the Sacrament. For the Protestant, the miracle of grace in the Lord's Supper is not any change in the nature of bread and wine, but it is in the fact that the bread is *broken,* as Christ's body was broken, that the wine is *poured out,* as his blood was poured out, and that as these things are *given* to the people by God so they receive the sacrifice of Christ. The Real Presence of Christ in the Sacrament is made possible through the action of God in Christ. It was accomplished once and for all time by him upon the Cross; but it is now re-presented by him to the church in action, brought into their midst again in action, and making them his contemporaries by faith it is offered to the church in an action.

This sacred drama, which he commanded us to make, proclaims through all time, through the Lord's own action, the meaning of his death when words are insufficient, and at the Table he is revealed in all his risen and

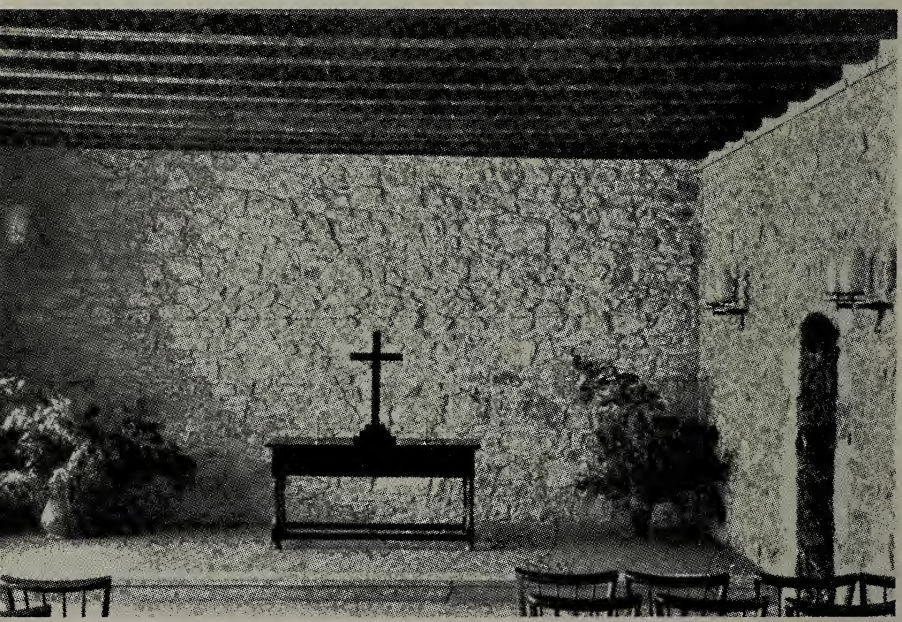
Chaplains at Bossey--April 23-27

Spring events at the Ecumenical Institute, Chateau de Bossey, Celigny, Switzerland, will again include a course for USAFE chaplains. This course has been arranged at the instigation of U.S. Air Force chaplains in the European theatre. Its purpose is to help chaplains to see their special ecumenical opportunities and responsibilities while serving abroad.

The all-inclusive cost is $3.50 per day. Inquiries should be addressed to the assistant director of the Institute.

redeeming power. We accept his offer of himself, his redeeming act, so that we may carry in our own bodies the death of Jesus "that the life of Jesus may also be manifested in our bodies" (II Cor. 4:10). The meaning of the Atonement is made real to us not only in the breaking of the bread and the distribution of the wine, but also in the active response of our faith by which we take within ourselves not only the bread and the wine but also the brokenness of his body and the libation of his blood; for the theme of the Atonement and the Sacrament is the same—the declaration of Christ's victory over sin and death for the sake of his people, and as we take the broken bread and poured-out wine, we declare in an action of like kind that his death is our death, so that his redeeming life may be ours in the power of his Resurrection. Sacrifice and Sacrament are eternally joined; for although the two disciples who walked to Emmaus on Easter evening heard him explain the reasons why Chirst had to suffer, it was only when he took bread, and blessed it, and brake it and gave it to them that "their eyes were opened and they recognized him."

A view of the simple chapel at Chateau de Bossey



FAITH AND IMMORTALITY

Continued from page 27

cial life and all our democratic hopes and values.

During World War II I conversed with an American journalist who had covered the news in Berlin up to our very entrance into the war. Here in essence is what that journalist said to me: I came home from Berlin and went back to my old college campus, and I said to some of the professors there, You are teaching these students here the philosophy that has made Nazi Germany what she is. You tried to teach me that only a few years ago—a godless materialism that makes the physical the source and end of everything, that undermines the bases of moral principle and makes of the whole universe a purposeless machine. And now in Nazidom I have seen what happens when that philosophy really gets going and comes to its logical conclusion, and I have come back to tell you that the stuff you are teaching here is about the most dangerous dynamite that is being scattered around the world.

That journalist, in my judgment, is right in seeing that the materialistic philosophy with its denial of God and immortality does change the whole climate of man's thought and life, so that democracy, for example, which rests upon a deep conviction concerning human value, dignity and possibility, loses the very soil it must have to grow in.

I do not mean that were faith in immortality to vanish altogether from the earth we would not go on living for good causes here. Of course we would. The best of us would resign ourselves to the ultimate meaninglessness of life as a whole and, so far as we could, forgetting that, we would try to make this earth while it lasted—and that will be for a long while—as livable a place as possible. But without faith in anything eternally worth while, what a change would take place in the moral and spiritual climate!

If someone says, But there are good men and women now, not believing in immortality, who are admirable public servants, I answer, Surely, there are. But they are unwittingly sustained by the faith of millions who still are sure that life is ultimately worth while, not merely a procession out of and into the dark. The faith that in the end the best will not be lost is in the very air we breathe. Our heritage is full of it; our great heroes have believed it; our literature enshrines it; its voice resounds around the earth on Easter Day; its quiet reassurance supports the minds and hearts of multitudes; and it has created a climate in which some great things have grown. The idea that every personality is sacred has grown in that climate—and democracy's belief in the value of individual people, so that our test of any social

order is what it does to persons, one by one. The best in our Western democracy has come from two main sources—the great Greeks, with their profound faith in the soul and its eternal meaning; and the Jewish-Christian tradition, with its central conviction that things seen are temporal, the things unseen, eternal. Immortality is the supreme assertion of the worth of personality; and that faith has created a climate in which the very liberties and democracies we fight for now have grown.

More things are wrought by climate than we stop to think. Bishop McConnell says that as a boy he was fascinated by a book in his father's library, filled with pictures of old dinosaurs and monstrous reptiles that once roamed the earth; and that he used to wonder how ever they were got rid of in the end. Then, when he went to college, he found out: the climate changed; that was what happened, a change in climate, so that the old beasts died off.

Well, faith in immortality affects tremendously the spiritual climate. Picture a world where everybody is convinced that all the noblest souls that are the glory of our race are only snowflakes falling on a river. Picture a world where everybody holds Somerset Maugham's creed, that in the long run "there is no reason for life and life has no meaning." Picture our race unanimously convinced that every personality and at last every social gain ends in a blind alley; that, as one honest atheist says, man "has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." The major effect of that would be to change the whole climate of human life.

To me the most dreadful thing about materialism is its necessary declaration that the best elements in us, our finest qualities, are misfits in this universe, strange temporary accidents that do not belong here and do not correspond with the real facts. A professor at one of our prominent American universities, one of the most honest atheists of our time, puts it frankly: "It grows more and more likely that man must remain an ethical animal in a universe which contains no ethical element." Get that picture! It is the inevitable corollary of the materialistic philosophy—man an ethical animal in a universe that contains no ethical element. Yes, man an intellectual animal in a universe that contains no intellectual element; man a purposeful animal in a universe that contains no purposeful element; man a loving animal in a universe that contains not the slightest shred of goodwill; all our best ethical life a chance intruder, a transient misfit, as Bertrand Russell calls it, "a curious accident in a backwater"

—that is the materialistic creed and it creates a climate in which the best social hopes of mankind will only with desperate difficulty manage to survive.

Listen to Beatrice Webb about this. She and her husband some fifteen years ago wrote one of the most understanding books about communism in the English language. She is a highly intelligent liberal. Listen to her then, all the more, on this subject: "I cannot help having a half-conscious conviction that, if the human race is mortal, if its existence is without aim, if that existence is to end, at however remote a period, in a complete dissolution, like that which overcomes the individual, then life indeed is not worth living—not worth living to the mass of mankind."

That is the climate which materialism produces. Over against *that,* here is a philosophy which supports man's best—that spiritual life does belong in this universe; that it is a revelation of what eternally is so; that Christ and all he stands for are no accidental interlopers on this scene; that he came from the eternal, reveals the eternal, and lives still in the eternal; that as Emerson cried,

> . . . what is excellent,
> As God lives, is permanent!

That philosophy creates a climate in which mankind's best social hopes can grow.

In conclusion, however, we must of course recognize the fact that faith in immortality is relevant not only to profound intellectual, theological and social problems, but to profound personal needs as well. That is where most people begin to face the issue. Edna St. Vincent Millay speaks for all of us when she says:

> I am not resigned to the shutting away
> of loving hearts in the hard ground.
> So it is, and so it will be, for so it has
> been, time out of mind:
> Into the darkness they go, the wise
> and the lovely. Crowned
> With lilies and with laurel they go;
> but I am not resigned.
> . . . . . .
> Down, down, down into the darkness
> of the grave
> Gently they go, the beautiful, the
> tender, the kind;
> Quietly they go, the intelligent, the
> witty, the brave.
> I know. But I do not approve. And I
> am not resigned.[1]

There speaks the human soul in its deepest hours.

Note, however, that even that personal cry for life eternal is not primarily egotistical. It is the cry not of egotism but of love, caring so much for someone else that

[1] "Dirge without Music" from *The Buck in the Snow and Other Poems* by Edna St. Vincent Millay. Copyright, 1928, by Edna St. Vincent Millay. Published by Harper & Brothers. Used by permission of Brandt & Brandt.

death must not be the end of such a life.

Professor George Herbert Palmer of Harvard was a great teacher of philosophy; he believed in immortality, knew all the arguments pro and con and could present them with clarity and force. But I suspect that the real source of his faith in life eternal was best revealed, not in any lecture on philosophy he ever gave, but in something he said when his wife died: Who would "not call the world irrational if out of deference to a few particles of disordered matter it excludes so fair a spirit?" Not egotism but love speaks here its inevitable word, sure that in God's world things unseen, beautiful beyond our power to tell, and of value infinite, must be eternal.

Plato's *Phaedo* is the greatest argument for immortality in the ancient world, but Plato and his friends were thinking, not first about themselves, but about Socrates whom they loved. Death ought not to be the end of him. The New Testament is radiant with eternal hope, but those first disciples, far from thinking about themselves, were saying about Christ that death had no dominion over him. Always when faith in immortality rises strong and confident, its source is not egotism but love—Tennyson writing *In Memoriam,*

> Thou madest man, he knows not why,
> He thinks he was not made to die;
> And thou hast made him: thou art just,

because Tennyson cared so much for Arthur Hallam; Ralph Waldo Emerson writing in his *Threnody* the words I just quoted,

> . . . what is excellent,
> As God lives, is permanent!

because he cared so deeply for his little son whom death had taken.

In the last analysis our belief in immortality springs from our love of people. And love is *not* blind; it has eyes to see in loved ones prophecies that ought to be fulfilled, fine things growing that should not be lost in an eternal winter with no springtime.

So we come back to our first affirmation that faith in immortality is not an isolated, detachable item in the Christian creed but a member of a great family of ideas: a meaningful universe, a purposeful God, a world where man's social hopes will not end in utter annihilation, and so personality sacred, with endless possibilities.

People say that we cannot imagine or picture immortality. They are right. Waste no time on charlatans who think they can! People say that we cannot demonstrate immortality. They are right. Demonstration, strictly speaking, involves verification, and in the nature of the case that is impossible now. Neither immortality nor its opposite can in a scientific sense be proved. People say, Let us live to

the full now and not worry too much about immortality. So say I. Goethe, who hoped so deeply for immortality that he said once, "Those are dead even for this life who hope for no other," said to his friend, Eckermann: "An able man, who has something regular to do here, and must toil and struggle and produce day by day, leaves the future world to itself, and is active and useful in this." So say I.

But underneath and overhead and through this present life, like sunshine which one does not always think of but which is here, runs a strong conviction that vivifies and illumines and dignifies everything, that spiritual life is eternal and that ahead of it the doors are open. That is all we need to know, that ahead the doors are open. Sure of that, "I do not ask to see the future scene; one step enough for me."

If you want it summed up in homely words, recall Thornton Wilder's expression of his faith, in his play *Our Town:*

> I don't care what they say with their mouths—everybody knows that *something* is eternal. And it ain't houses and it ain't names, and it ain't earth, and it ain't even stars—everybody knows in their bones that *something* is eternal, and *that* something has to do with human beings. All the greatest people ever lived have been telling us that for five thousand years and yet you'd be surprised how people are always losing hold of it. There's something way down deep that's eternal about every human being.

I got me flowers to straw thy way,
  I got me boughs off many a tree,
But thou wast up by break of day,
  And brought'st thy sweets along with thee.

The Sunne arising in the East,
  Though he give light, and th' East perfume,
If they should offer to contest
  With thy arising, they presume.

Can there be any day but this,
  Though many sunnes to shine endeavour?
We count three hundred but we misse;
  There is but one, and that one ever.

—From "Easter" by GEORGE HERBERT

REVIEWS

Christianity and Symbolism, by F. W. Dillistone. Westminster 1955. 320 pp. $4.50.

In this book Dr. Dillistone, formerly professor of theology at the Episcopal Theological Seminary, Cambridge, Mass., and now chancellor of Liverpool Cathedral, has attempted a full-scale study of the nature of symbolism, particularly religious symbolism, and of the light which this throws on Baptism and the Lord's Supper in the contemporary world.

Dillistone begins by outlining a general theory of signs, symbols, and sacraments, and developing this in relation to the various symbolism of nature, time, personality, language, and action. He then treats the symbolisms of water and of sacrifice and the relationship to Baptism and the Eucharist.

The book does not make for easy reading, partly because of a certain dullness of style, partly because Dillistone spends a good deal of time surveying other literature (often giving the impression of eclecticism), and partly because he seeks to cover an enormous range of the development of symbolism. The discussion would have much more bite if the author were less concerned to be inclusive (e.g., in the treatment of the symbolisms of time, nature, and personality) of Indian, Greek, Semitic, Hebrew, primitive, and modern patterns. The scheme here often lacks persuasiveness, and does not seem necessary.

At the same time, the most useful portions of the books are the discussions of particular aspects of symbolism (e.g., the comments on nature and time symbols, pp. 69f., 95ff.; on the Sabbath, pp. 89ff.; on sacrifice, pp. 258f.). These are often highly illuminating and interesting, whereas the over-all argument is loosely knit and Dillistone's own thesis regarding signs and symbols is not particularly productive of new insight. Moreover, there is no reference to Cassirer's very important studies of symbolism, and only passing reference to Tillich.

The discussion of Christian symbols, particularly of Baptism, seems to me to suffer from a preoccupation with the "nature symbolism" of the sacramental elements, and too little concern for the temporal-historical-communal symbolism of the sacramental acts. Emphasis on the latter might enable the author to say even more than he does about the contemporary relevance of these symbols.

—Claude Welch, *Associate Professor of Theology, Yale Divinity School*

The Interpreter's Bible, Vol. XI, ed. George A. Buttrick. Abingdon 1955, 763 pp. $8.75.

The reviewer of books grows wary lest by honey-sweet words he beguile the uncanny buyer into a regretted purchase and himself be reviled therefor. But this reviewer has no hesita-

tion in saying that Volume 11 of *The Interpreter's Bible* should be in the hands of every serious student of the New Testament. The volume includes scholarly (and readable) exegesis and exposition of the following New Testament books: Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, and Hebrews. It gives for each book, in parallel columns, the King James and the Revised Standard versions. The student would do well to have at hand also J. B. Phillips' *Letters to Young Churches*. This would afford a rewarding year of study for any group.

For lack of space, this reviewer will speak only of Hebrews (to which, rightly, the largest number of pages is given) and Philippians. Both these books deserve study. The second is too easily read; the first is too easily neglected because the massive argument is hard to follow and the thought is so profound that the layman needs an interpreter. Precisely the help needed is given by *The Interpreter's Bible*.

Explanations of the text of Hebrews are given by Dr. Alexander Purdy, of Hartford Theological Seminary, Hartford, Conn., and Dr. J. Harvey Cotton, professor of philosophy, Wabash College, Crawsfordsville, Ind. Each of these scholars, through long familiarity with the Hebrew and Greek traditions, is well equipped to open up to us the thought of the author, himself a first-century schoolman.

The versatile author of Hebrews was a "myriad-minded man." He was an earnest Christian, evidenced by his interpretation of Jesus. He was a devout Jew, evidenced by his use of the Old Testament, including his meditation on the 95th Psalm. He was sympathetic with the Platonism of his day, evidenced by his "two-story view of reality" enabling him to pass, without any sense of fracture, to and fro between the visible and invisible. (This reviewer, on the way to church one Sunday morning where the visiting preacher was a philosopher, said, "He will probably take his text from Hebrews"—and he did.) The author of Hebrews also had the historian's perspective, backward to the tradition, forward to fresh illumination. He saw Jesus as "the culmination of a historic process rather than an isolated phenomenon."

The commentators make clear the many ways in which Hebrews is unique among the writings of the New Testament:

1. It is unique in the presentations of the historic Jesus. He comes to us as the unrivaled Son in the house; he comes in the majesty of his high-priestly office; he comes in the order of his full humanity. Repeatedly he is referred to by "the simple name Jesus, rarely found in the New Testament outside the Gospels"; he is "made like his brethren in every respect" (2:17); he "learned obedience through what he suffered" (5:8). "The belief in the complete triumph of Jesus as the goal and horizon of *human* history is one of the essential elements in the Christian faith."

2. There is no emphasis on the sacraments or the Resurrection. "The accent is on the *action of God* in and through the Son." And the problem—so teasing to many an earnest Christian—of how to explain the humiliating suffering of Jesus is squarely faced.

3. Paul's famous triad of faith, hope, and love is here, but the accent

is on a different syllable. The verb "to love" is mentioned only twice, and that in quotation from the Greek Old Testament. The "anchor of the soul" is hope (6:19), enshrined in the famous word "Let us hold fast the confession of our hope without wavering" (10:23). The main emphasis falls on faith—with a conception different from that of Paul. That great 11th chapter of Hebrews is, as the commentator observes, "preaching at its best." The controlling idea is that faith "is the active conviction about those unseen realities which move and shape human conduct." "It is not to be confused with audacity or with brash disregard of fact; it is reliance on God and his word." The faith of Hebrews is akin to that described by Paul Tillich as "the willingness to be grasped by a power greater than our own." [1]

In our struggle to maintain this attitude we are not alone; we are surrounded by the great "cloud of witnesses." Let us, therefore, "draw near with a true heart in full assurance . . ." (10:22). The commentator adds: "Let there be no unsurrendered areas where the dear self lurks to seize the throne again." Not only do the cloud of witnesses await us, but Jesus himself is "able to help those who are tempted" (2:18). Dr. Cotton calls attention to the fact that the Greek word for "help" here is a graphic word, meaning literally "run to the cry of." Do we shrink from the hard way? There is one ready to "run to our cry."

This is authentic; it is experience speaking to experience.

Not only is this first-century book unique; it is relevant—startlingly so. It is addressed to those who have lived through tragedy and for whom more tragedy awaits. Have they—have we?—under pressure, grown sluggish and "dull of hearing"? The book, with its exegesis and exposition, speaks to our condition.

For Philippians, the Introduction and the Exegesis were written by Dr. E. F. Scott, whose clarity of expression and depth of thought make him one of the rare interpreters. The work was done shortly before his death and is his last legacy to us—the result not only of scholarly research but of mature meditation. Not less valuable is the Exposition by Dr. Robert Wicks, dean emeritus of the University Chapel, Princeton University.

This little letter, being loosely constructed—a love letter ("I have you in my heart") and a "thank you" for the cherished gift, the "odor of sweet fragrance"—is so easy to read that it is quite possible to miss its profound message. Between the prayer that his friends should "have a sense of what is vital" (1:10, Moffatt) and the benediction, "The grace of the Lord Jesus Christ be with your spirit" (4:23), lies a priceless manual for the Christian life, both social and individual.

Do you live day by day under the prevenience of God? Do you know what Paul means by "the Spirit"? Have you grasped Paul's answer to the question, What does it mean to be a Christian? Has there been achieved in your life the fine blend of humility and assurance? Have you a rebuttal to the old fallacy, All unselfishness is basic selfishness? Do you know from experience the difference between pleasure and joy? These are just a few

[1] *The New Being*, p. 38.

of the items which this study of Philippians illumines for us.

—Seal Thompson, *Emeritus Professor of Biblical History and Literature, Wellesley College*

Christian Ethics and Moral Philosophy by George F. Thomas. Scribner 1955. 539 pp. $5.75.

Professor George Thomas, of Princeton University, has written the most comprehensive book on Christian ethics to appear in English since the translation of Emil Brunner's *The Divine Imperative*. There are four parts, each in effect a book: "The Development of Christian Ethics," "The Christian Doctrine of Man," "Christian Ethics and Society," and "Faith and Reason in Ethics." Mr. Thomas writes with clarity and orderliness. His judgments are always cautious. At times his caution appears to wring all the force out of his conclusions. The book is by no means a hasty research job. Thomas has obviously lived with these problems through his many years of teaching religion to college undergraduates.

The first part consists mostly of Thomas' interpretation of biblical ethics. The center of biblical ethics is in the teaching of Jesus rather than in the biblical revelation of God's action in the world. Thomas enters the current conversations about the messianic self-consciousness of Jesus and the significance of Jesus' eschatology for his ethics. In his solution to such problems, his moderation is most evident. The chapter on the history of Christian ethics is very sketchy. The theme he develops is the relation of law and liberty in a few major Christian theologians.

The discussion of the Christian view of man takes seriously, but critically, the thought of Reinhold Niebuhr. Thomas argues for the moral significance of forgiveness, reconciliation, and sanctification. Any adequate conception of Christian life and behavior must include the reality of growth in grace.

The section on social ethics betrays the weakness of Christian moral philosophy to deal with the complexity of contemporary social life without being educated in the social and policy sciences. Chaplains, for example, will probably find most of what is said about sex and marriage to be true but not particularly illuminating. In the chapters on economic life and democracy the generalizations border on being Christian platitudes. For example, a vague and ambiguous middle way between capitalism and socialism is suggested as the need for the times. For the Christian businessman or politician, however, such general advice is naïve and irrelevant. Creative social ethics will come only when the moralist can transpose himself into the situation of the man making concrete business and political decisions. What is needed now is an analysis of how morality can become socially and economically real through people and institutions of social power.

Thomas makes his most significant contribution in the last part. Here he carries on a conversation with some of the classical positions of moral philosophy. Such a dialogue is all too rare in contemporary Christian ethical writing. Thomas believes that certain principles of moral philosophy can be "transformed" within Christian ethics. He expounds his views in this regard with reference to the hedonistic and eudemonistic principles in 19th-cen

tury English thought and Aristotle, the obligation principle in Kant, the theory of value particularly in R. B. Perry and N. Hartmann, and the Aristotelian theory of virtue.

One misses a strong doctrine of the church in this book. Christian ethics seem to be extracted from the context of the Christian community in which behavior takes place. There are other points on which theological criticism might center. On the whole, however, the book offers a general education in Christian ethics and moral philosophy. It can be read with profit both for information and insight.

—James M. Gustafson, *Instructor in Social Ethics, Yale Divinity School*

"What Is Vital in Religion" by Harry Emerson Fosdick. Harper 1955. 238 pp. $3.00.

"This is my last volume of sermons." So says the author in the Preface to this, his eighth, book of sermons. It will rank high in popularity among the more than 20 books he has written over a half century of outstanding ministry. Famous as the minister of the Riverside Church in New York City, of which he is now minister emeritus, and as the radio preacher, for 17 years, on National Vespers, he attracts a multitude of readers with every writing from his pen.

These 21 sermons deal with contemporary Christian problems. The opening one, "Finding God in Unlikely Places," is interestingly autobiographical in that Dr. Fosdick attributes much of his spiritual power to discoveries made during a period of nervous breakdown in his youth. The closing one, "Faith and Immortality," has a valedictory note; and though it is far from Paul's "I have fought a good fight," it conveys a mixed mood of sad farewell and triumphant hope. In between are typical Fosdick sermons, sparkling with classic quotations.

If the reader, as did this reviewer, seeks to find a change in Dr. Fosdick's theological and biblical leanings, he will be disappointed. The book, rather, will add evidence to the claim that Dr. Fosdick is America's most eminent liberal preacher of the twentieth century.

—Richard R. Potter, *Minister, First Presbyterian Church, Staunton, Va.*

Luther by Rudolf Thiel. Trans. Gustav K. Wiencke. Muhlenberg 1955. 492 pp. $5.00.

The flaming genius of the Protestant Reformation is discerningly portrayed in this biographical study. Depending primarily on Luther's own voluminous writings, the author presents an authentic and revealing interpretation of Luther.

Two emphases emerge. The first is Luther as seen by his enemies. In brief, bold strokes the author delineates each of Luther's opponents. Through the eyes of each, Luther is interpreted.

The second viewpoint is Luther's own experience of the Reformation. Luther's life is traced through all its significant phases from his decision to become a monk until his death. Again his opponents appear, but this time as he sees them.

Consistently the author has sought to present a portrait of Luther rather than the details of the reformation of the churches. Luther's passionate writings have been probed to reveal vivid-

ly and fully the growth of a great soul.

Some may question the author's assumption that "a great man cannot endure any inner contradictions." To the extent that this assumption has guided Thiel's portrayal of Luther, there may be distortions of certain aspects of the Reformer. The essential picture remains a fascinating study—dramatic, informative, and readable.

—Connolly Gamble, Jr., *Assistant Librarian, Union Theological Seminary, Richmond, Virginia*

Mastery by E. Stanley Jones. Abingdon 1955. 364 pp. $1.75.

Spiritual Life in the New Testament by G. Ernest Thomas. Revell 1955. 160 pp. $2.00.

Mastery is a handy, pocket-size distillation of personal religion, offering the reader not only light but life. The 364 pages, to be read one a day, are motivated by the first half of the book of Acts. The readings are biblical and exegetical. The Scripture selections are short. All but about 50 of them come from the New Testament, and most of those from the Old Testament come from the highly devotional books of Psalms and Isaiah.

The preachments are helpful, practical, enriching. The insights are deeply spiritual, sometimes mystical.

Conversion is portrayed as sure and instantaneous when thorough good will and outpouring love are showered upon the sinner. Physical healing in answer to prayer is expected, in certain circumstances, to come immediately. There is still quite a lot of mention of the Mary who fills so many pages of *Growing Spiritually*.

These intimate, penetrating, and personal homilies are much sounder, broader, and better balanced than those of the preceding, similarly compiled volume *Growing Spiritually*. The titles are arresting, such as "Social yet Solitary," "The Heavenly Frisky," "The Unhealed Trying to Heal," "Nothing Holy but a Holy Person," and "Smoke Because It Helps a Bunion."

Perhaps this is 20th-century pietism at its best.

Spiritual Life in the New Testament is prompted by the conviction that the Scriptures are adequate and effective for Christian nurture. Dr. Thomas shows that the New Testament was written to "develop disciples," to "feed the fires of faith," and to "grow, improve, train, build."

The early Christians went to church to hear the Scriptures read. Their family life was distinguished by regular reading of the Bible and by prayer. Today the Holy Writings remain our unrivaled, number-one book of devotion.

The author's own familiarity with the New Testament is revealed by his copious and relevant quotations from it, averaging more than one to a page. Every one of the 11 chapters is a good one. Every page is written in a manner that makes it pleasant to read.

In a way, this is a positive, up-to-date companion volume to Principal L. P. Jacks's inspiring best seller of a generation ago, *The Lost Radiance of the Christian Religion*. I do not believe that anyone who starts this book will fail to read it all, nor fail to feel refreshed and stimulated throughout.

—James V. Claypool (Capt. CHC, USNR), *Secretary, American Bible Society*

What's It All About? by Robert E. Goodrich, Jr. Revell 1955. 190 pp. $2.50.

A Candle for the Dark by Orva Lee Ice. Abingdon 1955. 128 pp. $2.00.

Robert Goodrich has a widespread reputation as one who is interesting to hear, both in his pulpit in Dallas and on radio and TV. This book proves the reputation well grounded. You don't read this book: you just listen to him talk while your eyes run over the words. It is interesting talk about interesting subjects: God, tears, heaven, pride, hunger, prayer, judgment, perfection—things like that.

No man ought ever to try to preach another man's sermon, and these sermons have far too much of the author in them for us to use them "as is." But reading them will be a most pleasant and profitable way of enriching your own sermons.

A Candle for the Dark is the most delightful book I've read in a long time. When Orva Lee Ice starts his whimsical talk about people and problems, he creates an experience that can only be called delightful. But you have to watch out for your pet sins, because he's agin' 'em, and before he's through you'll either have to give them up or feel like a dumb and stubborn fool. He won't argue with you or preach at you, but you'll know he's right.

Every chaplain ought to have a loan copy of this book on his desk. It won't help the psychopath who's all tied up in inhibitions, frustrations, and neuroses. It is just the book for the fine fellow who would be a better man, without his list of these pet sins, and who is still a good enough sport to take an honest look at himself.

—Joe Dana, *Editor of* The Link

Through the Rear-View Mirror by Frank E. Davison. Bethany 1955. 160 pp. $2.00.

A former president of the International Convention of the Disciples of Christ here remembers many of the amusing, serious, tender, and important moments of his life. Chaplains who read this book will see how they may use anecdotes about themselves in their speeches.

Recounting some of the "firsts of his life," Dr. Davison tells about how he was maneuvered into his first pastorate, his experiences in his first car, the time he risked his position when he spoke on social issues.

There are memories of his first school days, his first ecumenical dream, his first time producing a movie, his first editorship, seeing Palestine for the first time.

The book is as friendly as a fireside chat, as uplifting as a hymn, and as entertaining as a basketful of newborn puppies.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

NOTES

by Florence R. Creeger

Foundations of Christian Knowledge by Georgia Harkness. Abingdon 1955. 160 pp. $2.75.

Reading this book is like taking a refresher course in theology, with good doses of philosophy and science thrown in, as the author points out differences and relationships among these branches of learning.

Dr. Harkness says that her task here is to "explore the grounds on which we can know what we know in the field of Christian truth." She assumes that her readers come to the book with a real desire to establish for themselves solid foundations of Christian belief. Assumptions cease at that point, however, for Dr. Harkness takes time to define technical words and to analyze past and present theological trends.

In doing this she points out that disagreements among thoughtful Christians stem most often from differences in grounds of authority—some say reason, some say faith. Why, asks this book, must it be "either . . . or"? Can it not be "both . . . and"? The plea for dynamic synthesis of faith and reason is the high point of this significant book.

Luther's Works, Vol. XII; ed. JAROSLAV PELIKAN. Concordia 1955. 418 pp. $5.00.

There is in the making a new translation of Luther's works—55 volumes in all. This first volume (numbered Vol. XII) is the first of three volumes containing Luther's commentaries on selected psalms. Fifteen years will be required to complete publication of the entire series. Two more volumes will be published during 1956, Then, beginning in 1957, four volumes will be published yearly.

Translators are seeking "to be faithful to the text without being literal" and "to make him talk English." Judging from Vol. XII, one feels that these aims are being realized. To read this study of the psalms in Luther's own virile thought forms is a refreshing experience.

(Subscription information may be obtained from Concordia Publishing House, St. Louis 18, Mo.)

Heaven and Hell by JOHN SUTHERLAND BONNELL. Abingdon 1956. 62 pp. $1.00.

When a man sets out to write about immortality and gives the title "Heaven and Hell" to his book, he has about covered his subject. But seriously, this concise little book is a remarkably rich treatment of five topics: "Is Death a Blind Alley or an Open Road?" "A Modern Christian's Concept of Heaven," "A Modern Christian's Concept of Hell," "Is Recognition Possible After Death?" and "The Resurrection of Christ."

The illustrations strike responsive chords in mind as well as heart.

The Cross and the Eagle by JULIUS BERSTL. Muhlenberg 1955. 319 pp. $3.50.

What might easily have become a series of episodes in Rome at a time of persecution of the Christians, becomes under the skillful pen of Julius Berstl a unified and convincing novel as Paul, the prisoner, moves through the book.

Written with restrained imagination, the book etches on the mind of the reader a vivid, unforgettable picture of the martyrdom and glory of Paul in the days of Nero.

Behold the Glory by CHAD WALSH. Harper 1956. 156 pp. $2.00.

This is the Harper book for Lent. The author is professor of English at Beloit College in Wisconsin and also rector of St. Paul's Church in Beloit. The book summons you to the kind of

awareness, called here "double vision," that sees the glory of God in daily scenes and experiences.

The idea of double vision is elucidated in the four chapters of Part One.

The sixteen chapters of Part Two are devoted to examples of how God is revealed (not pursued) by double vision. In this section the author illustrates his theme by ranging from something very tangible—a tomato in his garden—to the illusive thought processes in his study.

The book closes with five chapters on the joy of discovery that awaits you when you train your eyes to open and —"behold the glory."

The Burden of the Lord by IAN MACPHERSON. Abingdon 1955. 157 pp. $2.75.

Ian Macpherson, Scottish by birth, is currently minister of the Apostolic Church, Birmingham, England. His previous books, published abroad, were *This Man Loved Me* and *None Other Name.*

The author defines preaching as "the transmission *of* a Person *through* a person *to* a company of persons." The four chapters follow this threefold aspect of the theme; two chapters are devoted to the preacher—one to the man and one to his craft. (Let it be said in passing that textual preaching is the technique that is delineated in detail.)

The style of the writer is vivid, sometimes a bit pontifical but always vibrant, revealing his attunement to his calling.

A bibliography would have been interesting. But the bibliography is implied on the pages of the book as Mr. Macpherson draws on his reading to illustrate the preaching of the Word.

A Diary of Readings by JOHN BAILLIE. Scribner 1955. 383 pp. $2.50.

A Diary of Private Prayer by JOHN BAILLIE. Scribner 1949; 1955. 135 pp. $1.50.

Here are two "companion" books that will enlarge and enrich the devotional life of anyone using them.

A Diary of Readings, a selection of 365 readings from almost 200 authors, is designed to give spiritual direction to one's daily living. By contact with these great spiritual searchers from early-church times to the present, one's own inner life is greatly enriched and stimulated.

A Diary of Private Prayer is a book of prayers for the mornings and evenings of any month. They are presented as aids, not as the whole of one's devotions. The left-hand pages are blank so that further prayers may be noted down. With his deep understanding of worship and his delicate perception of the spiritual needs of people, Dr. Baillie has focused the light of God's truth on the ordinary experiences of men and women, producing a remarkably helpful book that has met with unanimous acclaim.

Discovering Buried Worlds by ANDRÉ PARROT. Philosophical Library 1955. 125 pp. $3.75.

The publisher is bringing to the American reading public a new series of *Studies in Biblical Archaeology.* This introductory volume provides a brief survey of excavations in the Near East and Middle East over the last hundred years.

. . . *continued on cover three*

NEWS ROUNDUP

by Muriel Steffy Lipp

CHAPLAINS

Thornton C. Miller recently completed 35 years of continuous active duty in the Navy Chaplain Corps.

Ottomar H. Tietjen joined the staff of the Office of the Chief of Army Chaplains recently. He is assigned to the Personnel Division. He comes from XVIII Corps, Fort Bragg, N.C.

Milton B. Faust of Salisbury, N.C., director of evangelism for the Synod of North Carolina, was recently appointed part-time chaplain in the Veterans Administration. He was a Navy chaplain in 1941-42.

Leslie L. O'Connor has begun his duties at the Naval Air Training Station, Memphis, Tenn. He was formerly aboard the USS *Bremerton*.

Robert A. Preston, former chaplain at Winter VA Hospital, Topeka, Kans., is now dean of students at Bethany College, Bethany, W. Va.

Sampson Air Force Base played host to 63 Finger Lakes area pastors recently at "Clergy Day." Hoping to establish an annual custom, the Chaplain Section at Sampson invited these clergymen of all faiths for visitation and fellowship.

See next page for story. →

U.S. Coast Guard Photo

U.S. Coast Guard Photo

U.S. Coast Guard Photo

The U.S. Coast Guard cutter *Klamath* completed a patrol of the Bering Sea recently, delivering medical and dental services to remote native villages as far north as Wainwright, Alaska, in co-operation with the Territorial Department of Health and the Alaska Native Service. The pictures on these pages show the men at work.

On the preceding page is Nome, Alaska, as seen from the deck of the *Klamath*. Above, Eskimos of Shiamaref, near the Arctic Circle, arrive in a comiak to visit the *Klamath's* dentist. Below, Public Health Service dentist Fred Abramson, assigned to the *Klamath*, examines an Eskimo child of Savoonga, St. Lawrence Island, in a schoolhouse within the village.

Navy Chief of Chaplains **Edward B. Harp, Jr.,** was made a perpetual member of the Military Chaplains Association in a ceremony honoring him recently in Washington, D.C. Chaplain Harp, a minister of the Evangelical and Reformed Church, is the youngest man ever to have held his position.

William R. Andrew, president of the Association of Mental Hospital Chaplains, has been appointed to the staff of the Clinical Center of the National Institutes of Health, Bethesda, Md. Chaplain Andrew is also a member of the Board of Governors of the Council for Clinical Training, and a member of the National Council of Churches' Commission on Ministry in Institutions.

Army Chaplain **Edward M. Mize** has been assigned to the Armed Forces Chaplains Board. He replaces **Vernon M. Goodhand,** an Air Force chaplain, who served as executive director of the Board. Previously Chaplain Mize was assigned to the Office of the Chief of Chaplains, in charge of the Procurement Branch of the Military Personnel Division.

Chaplains **John O. Woods** and **Herschel R. Weedon** recently arrived in the Second Army area.

These chaplains recently left the Second Army area: **Ferdinand A. Evans,** to serve with the Third Army; **Ariel Achtermann,** to serve with USAFFE; **Romuald Wolski,** to serve with USAFFE; and **Francis J. Tierney,** also USAFFE.

Armed Forces chaplains of the Netherlands, England, Canada, and the United States are now conducting services in historic St. James Cathedral, The Hague, Netherlands. Since the war, until last year, tourist min-

U.S. Army Photo

Chaplain Lisle Bartholomew, Chief of Chaplains, U.S. Army, Alaska, an expert skier, instructs Signal Officer Robert H. McAteer during a skiing class given to officers at Fort Richardson.

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isters served this church. Its history goes back to 1250. During World War II the Nazis used it as a distributing point for rationed items.

Chaplain **Louis A. White** received a Certificate of Achievement recently from the Army for distinguished service at Fort Huachuca, Ariz.

Former Navy combat chaplain **William P. Anderson** is the new secretary of religious education of the Presbyterian Church U.S. He succeeds Dr. **John L. Fairly,** who has served 26 years with the denomination's Board of Christian Education.

ANNOUNCEMENTS

Abingdon Press announces that, upon recommendation of the six

judges, the Abingdon Award for a book manuscript which "will accomplish the greatest good for the Christian faith and Christian living among all people" will not be presented this year. The judges could not agree upon a manuscript for the $7500 award; they said that none was so outstanding as to merit the award. The next award may be offered in 1957 or 1958. At that time an additional $5000 will be added to the $7500 customarily offered, since this year's award was not made.

One dollar will deliver 20 dollars' worth of food to needy people overseas under the Share-Our-Surplus program, through which surplus foods are made available by the U.S. government to religious and other voluntary relief agencies. Chaplains desiring to participate may write to the Rev. John W. Abbott, Director, Promotional Services, Church World Service, 215 Fourth Ave., New York 3, N.Y.

Toby Chandler of The Film Center, 915 12th St., NW, Washington, D.C., offers to forward without charge to any chaplain who requests it a catalogue listing over 500 religious films and their rental charges. These films are available for shipment anywhere in continental United States and may be requested for specific dates. Transportation charges are low.

"The Nature of the Unity We Seek," a discussion of Protestantism's confessional and institutional differences, will take place on the Oberlin College campus Sept. 3 to 10, 1957. Under sponsorship of the World Council of Churches, eight theological commissions, with membership in 17 countries, are now studying specific aspects of these questions. Their findings will form the substance of the September meetings. Bishop Angus Dun is chairman of the conference, and Dr. Paul Minear is secretary for study and program.

PERSONALITIES

David H. C. Read, formerly chaplain to the University of Edinburgh and chaplain to Queen Elizabeth in Scotland, has taken up his duties as Preaching Minister of the Madison Avenue Presbyterian Church, N.Y.C., succeeding **George Arthur Buttrick,** who is now University Preacher at Harvard.

When **Eugene Carson Blake,** president of the National Council of Churches, visited six air bases in Newfoundland, Greenland, Labrador, and Baffinland over Christmas, he was accompanied from Newfoundland and back by **John P. Fellows,** supervising chaplain of the Northeast Air Command. Chaplain **James R. Davidson, Jr.,** personal representative of Air Force Secretary Donald Quarles, traveled with Dr. Blake throughout the trip.

D. Elton Trueblood has resigned his post as Chief of Religious Information of the U.S. Information Agency in order to return to Earlham College, Richmond, Ind., as professor of the philosophy of religion. His successor is **Ronald Bridges,** former visiting professor of religion at Bowdoin College.

Mary Ely Lyman, Congregational Christian minister who retired recently from the faculty of Union Theological Seminary, N.Y.C., gave a lecture series recently at Japan International Christian University.

Methodist minister **Clyde Wildman,** president emeritus of DePauw University, Greencastle, Ind., and a member of the faculty of Dickinson

U.S. Air Force Photo

This stately, 18th-century English manor was the scene of a religious retreat and work camp recently when the 803d Aviation Engineers of the U.S. Air Force from Stansted, Mountfitchet, moved in for a week end.

The manor house, named Hothorpe Hall, is owned by the Lutheran Council of Great Britain. Located on the northern fringe of Northamptonshire, it is used primarily as a summer Bible camp for children from nearby big cities.

The engineers, going by the monastic principle that you can't pray if you don't work (*ora et labora*), dismantled a racing stable full of hardwood and ornamental iron, so that it can be rebuilt as additional living space for visiting children. From this stable they salvaged about 7000 board feet of timber and three tons of scrap iron. Others, working in the gardens and greenhouses, harvested a ton of apples, pears, and grapes, and almost as much potatoes. They also reglazed the chapel windows, checked the electrical, plumbing, and heating systems, and cleared half an acre of brush.

The last owner of Horthorpe Hall was Viscount Lord Alexander. During World War II it was an evacuation center for children from London, but since then it has been unoccupied. Other former owners have been a bishop of Lincoln and Ely, the governor of the East India Company, and the head of Trinity College, Oxford.

Chaplain Theodore J. Kleinhans was assisted in the retreat by two other American pastors, the Rev. Lloyd Swantz, director of Hothorpe, and the Rev. David Simonson, a missionary from Tanganyika.

College, Carlisle, Pa., died recently at the age of 66.

Hellmut Rosin of the Canton of Berne, Switzerland, is the first recipient of the degree of "Doctor of Ecumenical Studies," conferred on him recently by Geneva University, Switzerland. His thesis, "The Lord Is God," won for him this honor. After several years as a missionary in Indonesia, Mr. Rosin completed studies at the Graduate School of Ecumenical Studies, Ecumenical Institute, Bossey.

The congregation of Gethsemane Lutheran Church, Brookfield, Wis., has decided by a vote of 197 to 18 to retain Pastor **Victor K. Wrigley** despite his conviction on heresy charges by a trial board of the Northwest Synod of the United Lutheran Church.

Stanley I. Stuber has resigned his post as general secretary and director of the Japan International Christian University Foundation to become general secretary of the Council of Churches of Greater Kansas City.

Adlai E. Stevenson, 1952 Democratic presidential nominee and announced candidate for his party's nomination in 1956, has joined the First Presbyterian Church of Lake Forest, Ill., on confession of faith. Mr. Stevenson previously had listed his church affiliation as Unitarian.

The new mayor and vice-mayor of Cincinnati, O., are both members of the Department of Church and Economic Life of the National Council of Churches. **Charles P. Taft,** brother of the late Senator Robert A. Taft, is Department chairman, and **Theodore M. Berry,** the first Negro to serve in this city post, has been a member of the National Council's General Committee two years.

Homer Rodeheaver, for 20 years the song leader in Billy Sunday's evangelistic campaigns, died at Winona Lake, Ind., in December. He was 75 years old.

Edwin McNeill Poteat, formerly missionary to China, president of Colgate-Rochester Divinity School, pastor of Pullen Memorial Baptist Church, Raleigh, N. C., and president of Protestants and Other Americans United for the Separation of Church and State, died recently at the age of 63.

One of the four living Marines who fought at Belleau Wood during

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Some of the 40 officers and men from the USS *Coral Sea* visit a German Lutheran Church in Lisbon. This is one of five Protestant churches and one hospital they visited in this city. During its current Mediterranean cruise, the *Coral Sea's* United Fellowship of Protestants group visited 21 Protestant churches, two Protestant hospitals, and an orphanage.

U.S. Navy Photo

World War I and at Iwo Jima during World War II climaxed his service career recently with appointment to the rank of general in the U. S. Marine Corps Reserve. He is **Melvin L. Krulewitch,** New York attorney and chairman of the New York Council of the Jewish Welfare Board.

Former chaplain **Richard W. Shreffler** has become pastor of the Presbyterian, U. S., Church of Bel Air, Md.

Massey M. Heltzel, who was pastor of the Presbyterian church which President Eisenhower used to attend in Augusta, Ga., has begun his new work at Ginter Park Church, Richmond, Va.

NATIONAL

During April, which is **USO month** in this country, the American public will be given a better understanding and interpretation of the USO program. As many independent fund-raising campaigns as possible will be scheduled during this month.

The National Recreation Association is organizing and conducting the second International Recreation Congress in the United States. The last one was in 1932 in Los Angeles. The proposed theme is "Creative Use of Leisure Time." Dates are Sept. 30-Oct. 5. 1956, and the place is Philadelphia.

The Congregational Christian Churches and the Evangelical and Reformed Church are scheduled to merge June 25, 1957. The former body has a membership of 1,298,205, and the latter, 761,842.

The total number of Scriptures distributed by the American Bible Society since its founding in 1816 has reached 466,231,012.

INTERNATIONAL

The first USO Club in Japan opened its doors recently in the downtown Ginza district of Tokyo. It occupies the former Ernie Pyle Theatre building.

North American Airlines, the largest independent airline in the United States, has applied to the Civil Aeronautics Board for permission to inaugurate New York-to-Europe air coach flights at fares as low as $125 for clergy. Clergymen and students who want to travel overseas at these low rates this summer can help win approval for the plan by making their wishes known to the Civil Aeronautics Board and to Congress.

Chaplain M. S. Ernstmeyer baptizes Allen F. Torrey aboard the USS *Princeton*. Assisting the chaplain is Carl Lawrence. Chaplain Torrey has been aboard the *Princeton* for two years.

The colloquial Japanese edition of the Bible, published by the Japan Bible Society, has been chosen **one of the top twelve books of the year** by the Japanese newspaper *Mainichi* in a contest in which 20,000 books were submitted.

Three high-ranking Russian Orthodox churchmen toured Canada recently as guests of the United Church of Canada, the Dominion's largest Protestant body. The visit will be returned by Canadian church officials, who will go to **Russia** next July on invitation of the Russian guests.

The **Israeli** government announces that 300 synagogues are being built in Israel at the present, and 300 more would be needed to hold all those who wish to attend services. Building expenses are borne mainly by the members themselves.

A young Indian family have become missionaries from the United Church of **North India** to the city of Nairobi in **East Africa.** They are sent from the same church from which, years ago, David Livingstone set out for Africa after visiting India. This is the first venture of this group of churches in sending a missionary to another country.

Plans for building the enlarged headquarters for the World Council of Churches in Geneva, **Switzerland,** have been announced. These provide for a modern office building, a chapel, and a library. A total of $750,000 will be required. The money is expected to be raised within the next three years, so that the proposed structure may be assured by 1958, tenth anniversary of the founding of the World Council.

EDUCATION

Drew Seminary's Rural Department did some research recently on living conditions among America's southern Negroes. The researchers visited 1,542 homes in 17 counties in the South and learned that the average Negro tenant has half the income from half a farm; has completed the fifth grade; has a gross annual family income of $1,115; has a garden but no fruit; walks four miles to church twice a month, and hears a minister with a ninth-grade education. The study shows that the American churches have not yet faced this national problem of the Negro rural church, said Dr. Ralph A. Felton, who directed the survey.

The famous **Dead Sea Scrolls,** found in a cave near Jericho during 1947 by Bedouin shepherds, will be assessed by biblical scholars in a symposium to be held in New York in September 1957, with Harry M. Orlinsky chairman of the meeting.

Grants totaling $10,375,000 to six interdenominational theological seminaries and the American Association of Theological Schools have been made by Sealantic Fund, Inc., a Rockefeller philanthropic agency. These are the first contributions from the $20,000,000 gift made to the Fund by John D. Rockefeller, Jr., early in 1955 "to strengthen and develop Protestant theological education in this country." The grants, which are contributions and conditional pledges, are: $2,900,000 to the Vanderbilt University School of Religion, Nashville, Tenn.; $1,750,000 to the Federated Theological Faculty of the University of Chicago; $1,500,000 each to the Pacific School of Religion, Berkeley, Calif.; Union Theological Seminary, N.Y.C., and Yale University Divinity School; $500,000 to Harvard University Divinity School; and $725,000 to the American Association of Theological Schools.

NOTES

Continued from page 48

Professor André Parrot, Chief Curator of the French National Museums and author of many of these books, says in the Preface: "It is exactly twenty-seven years since I started my first excavation in the Middle East. By now I might be either blasé or bored. But I find archaeological excavation more fascinating than ever." It is this very enthusiasm that makes it possible for him to arouse enthusiasm in his readers.

The Kingdom of God Is Now by Haskell Robert Deal. Exposition 1955. 128 pp. $3.00.

From the first sentence ("The advent of Jesus Chirst into the world was to *reveal* the presence and reality of the Kingdom of God") to the last ("These manifestations challenge us to make it [the Kingdom] the daily concern of our lives") Dr. Deal develops the theme expressed in the title. The Kingdom of God is "not something to be waited for but to be entered into"; it is not humanly produced (by our many organizations); Christian men and women through their individual and corporate lives can retard or quicken its growth.

Memories of the Shetland Islands by T. Harold Grimshaw. Exposition 1955. 73 pp. $3.00.

Of Shetland ponies and Shetland shawls we are quite aware, but few of us know the people of these islands and the changing economy that is making the pony unnecessary and the spinning wheel outmoded.

In a chatty style the Rev. Mr. Grimshaw writes of "the grit, the invincibility and the nobility in the lives of this golden-hearted people."

Addresses of publishers whose books are mentioned above

Abingdon Press, 810 Broadway, Nashville 2, Tenn.

The Bethany Press, Main P.O. Box 179, St. Louis 3, Mo.

Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Exposition Press, 386 Fourth Ave., New York 16, N.Y.

Harper & Bros., 49 E. 33rd St., New York 16, N.Y.

Muhlenberg Press, Philadelphia 7, Pa.

Philosophical Library, 15 E. 40th St., New York 16, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N.Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

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THE GENERAL COMMISSION on Chaplains and Armed Forces Personnel takes great pleasure in announcing the formation of a distinguished Editorial Advisory Council for THE CHAPLAIN. A preliminary listing of names may be found on the inside front cover here. The following issue will introduce members of the Council individually.

Readers of THE CHAPLAIN will recognize these men as responsible Christian leaders from a variety of denominations and many sections of the United States. Under their guidance, increasing values can be expected from the magazine.